

THE ECLECTIC REVIEW,

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Art. I. *The Monarchy according to the Charter.* By the Viscount de Chateaubriand, Peer of France, Minister of State, Chevalier of the Royal and Military Order of St. Louis, Member of the Royal Institute of France. 8vo. pp. ix. 252. Price 7s. 6d. Murray, 1816.

WE imagine that after all the visits and revisits to Paris of our philosophical and sentimental travellers, after all the Letters from France, and Letters from Paris, and Narratives of Events, and Political Reflections, which have had the good effect of furnishing some employment to the London printers during the last twelvemonths, our readers in common with ourselves find it extremely difficult to come to any definite conclusions respecting the real state of parties in France, or even to understand the political tactics of the contending factions. This perplexity would not however be connected with any very anxious solicitude to gain information on the subject, were it not that this country is unfortunately so deeply implicated in the final result of the measures adopted by the French Government. There can be no doubt that France is indebted, in what light soever she may view the obligation, to the presence of foreign troops for the preservation of her internal tranquillity. The mean precautions, the *espionage*, the whole of the domestic policy adopted by the present ministry, sufficiently indicate their conscious weakness and insecurity; and it may be presumed that their information as to the real circumstances of the country, is not less accurate than that of our London politicians. No doubt they are aware that ties of individual interest alone, attach any portion of the population to the present dynasty; that the Charter has but few charms in the eyes of a nation which finds itself made free by force, and rendered loyal by the Police. A Charter which, so far from being a treaty between the Prince and the Subject, is bestowed as a gratuity emanating from the paternal heart of the monarch, and which, so far from constituting the assertion of rights on the part of the people, is sub-

stantially but a collection of edicts adopted as the mere framework of government, is not calculated to conciliate opinion, or to inspire confidence. Deficient in all the requisites of a compact, it provides no guarantee for the people who, in the very acceptance of that Constitution, only submit to authority.

‘The last article in the Constitution,’ remarks the venerable M. Grégoire, ‘enacts, that it shall be submitted to the acceptance of the French people, and nevertheless that the member of the ancient dynasty called to the throne, shall be proclaimed King of the French as soon as he shall have signed it, and sworn to observe and to enforce it. Is it then for the sake of mere form, and in courtesy only, that the people are called in? Had they thought fit to reject your work, as they had a right to do, in what a dilemma would you have been precipitated? I do not mean to raise any doubt as to the wish that the nation may manifest; but we must take our stand upon principles, and can it be denied, that in order to give validity to an act of this nature, the respective ratifications of the contracting parties ought to have preceded the taking of possession?’*

That which imparts value and efficiency to a Charter, is its being actually a BILL OF RIGHTS; a declaration of the rights and liberties of the subject; having for its basis, not the precarious will of a monarch, but the conscious power of a free people, and guarded by that watchful spirit of liberty from which it emanated. But the French Charter has no such origin or safeguard, for political liberty has no existence in France. The contentions between the Constitutionalists and the Royalists, are not those of a people struggling for their rights, but of parties striving for ascendancy. Strange, that the Constitution and the Charter should seem to be the watch-words of the rival factions! But of what use is a Charter, where the Sovereign, disdaining, according to M. Chateaubriand’s representation, to be ‘King by the Constitution of the Empire,’ assumes the language of absolute prerogative; where an extra-legitimacy is pretended to, neither sanctioned by the Charter, nor recognised by the people; and where the minister violates the very letter of the boasted compact with impunity? And yet it is by the Constitutionalists that this Charter is violated; and the Royalists, the *ultra* Royalists, are those who are in direct opposition to the King. Are we then to imagine, that the one party are with laudable intentions attempting to establish the Constitution by arbitrary means, and that the other aim at tyrannizing by means

* “De la Constitution Française de L’An 1814. Par M. Grégoire, Ancien Evêque de Blois, Sénateur, &c. &c.” 4me. Edition, 8vo. Paris. 1814. p. 22.

of the Charter?—that the one party are culpable in their measures only, while the other are to be suspected for their designs? For in fact, the Constitutionalists, it seems, are 'afraid of liberty.' The Ultras want to make a bad use of it; and the King himself is afraid of them.

It might throw some light on the mystery, had we any accurate information as to the sort of materials of which the present ministry are composed, and the secret principle which binds them together in their present line of policy. This information cannot be derived from the representations of newspapers, or the crude opinions which our travelled gentlemen import from the *Palais Royal*. The charges or admissions of an opponent often however afford us the best clew to the character of a man or of a party. M. De Chateaubriand insinuates pretty broadly, that the Constitutionalists are involved in a conspiracy against the Bourbons; and to give credibility to his charge, he thus proceeds to designate some of the individuals who occupy, as we presume, a prominent station in that party.

'One of these persons may I admit, have served the King all his life: but he is ambitious; he has no fortune, he wants places, he observes that a certain party is the path to favour, and he embraces that party.

'Another was irreproachable until the *hundred days*; but during that fatal period he was guilty of mean compliances, and since that has become irreconcilable. He punishes *us* for the fault which he committed, and the more venomously, because this fault shews alike want of judgment and weakness of character: great personal interests are in fact less inimical to the Bourbons, than little personal vanities.

'A fourth, during the *hundred days*, was heroic, but since then his pride has been wounded, and a private pique has induced him to enlist under the banners which he had formerly opposed.

'Another is religious, but he has been persuaded that to urge AT PRESENT the interests of the Church, would be highly imprudent, and that too much precipitation might ruin its interests.

'Another is attached to legitimate monarchy, but happens to abhor the nobility, and does not much like the priests.

'Another loves the Bourbons, has served them, and would serve them again; but he wishes for freedom and the political results of the Revolution, and has strangely taken it into his head that the Royalists are undermining liberty, and wish to undo all that has been done.

'Another would be inclined to think that there were some danger, were he not convinced that we are alarmists who only cry out because we are discontented, and because we have been defeated in our intrigues and private plans of ambition.

'Others, in fine, and they form the greater number, are careless, frivolous, or pusillanimous, and wish only for pleasure and ease; they dread the very thoughts of any thing that looks like independence,

and take the line of *submission*, weakly fancying it to be that of *quiet*.' pp. 207—209.

This passage certainly appears to warrant one deduction, that the '*interests of the Church*' form a leading object of the party to which our Author is attached, and that it is constituted of those who *do* like the *priests*, and of those who are in the interest of the old nobility. Of this we never had any doubt; and it is a circumstance deserving of remark, that the men who discover so ardent a love for the Charter, should be mainly that class of the nation the least interested in the extension of popular freedom,—the partisans of the old aristocracy, and of a bigoted, rapacious priesthood. M. de Chateaubriand has let us into another secret, namely, that there are some of his opponents, who, though they love the Bourbons, wish for freedom, and who think, strange as the opinion is according to his representation, that the *Royalists are undermining liberty*. Now, the existence of this opinion as entertained, not by a few coffee-house politicians, or remote observers, but by individuals in official situations, active occupants of the scene of political intrigue, is a fact on which we lay far greater stress, than on a hundred political reflections. The existence of such an opinion is indeed no demonstration of its being founded on truth; but one cannot conceive that the character of the Royalists should be altogether mistaken by persons whose integrity M. Chateaubriand himself seems not to question, and whose principles evidently entitle them to respect. And it is no small tribute to that party against whom our Author vents his eloquence, that it should comprise men whose acknowledged moral and religious character, rendered it necessary for him to tax his ingenuity, to shew how they could become the dupes of the ascendant faction. Something more, then, is obviously necessary, than is comprehended in the Viscount's motto, 'The King, the Charter, and Honest men.' If these honest men are weak men, they may, by his own shewing, fall into the class of conspirators against the liberties of their country. Weak men are to be found on each side of a political question, and it is by them especially that the ruin of a nation is often precipitated. M. de Chateaubriand himself may be an honest man. It is possible that though endued with sensibility, and a romantic imagination, though, moreover, a fine writer and a nobleman, he may nevertheless, in point of judgement, be in some degree a weak man: this 'Abdiel' of loyalty may not be an 'excellent statesman' or a profound philosopher. Indeed, we can scarcely contemplate a man *honestly* devoted to all the mummeries of the Romish superstition, expatiating on them with rapture as the *beauties of Christianity*, and exclaiming, as in the Eighty-fourth Chapter of the present work, 'What

‘does not our country owe to the Catholic religion!’—without having our estimate of his understanding depressed in proportion to our belief of his integrity.

The suppression of the present work by the Police, in what motive soever it originated, was certainly a very foolish as well as arbitrary measure, and reflects more discredit on the present ministers of France, than all that M. de Chateaubriand alleges against them. Probably the measure was more vindictive than prudential; and yet the anxiety the ministry have shewn with regard to the late election of Deputies, might lead them to apprehend danger from the circulation of this volume at the present moment. Or the Police itself might take umbrage at the freedom with which the Author deprecates its unconstitutional powers. However this may be, the suppression will have had but the effect of giving double notoriety to the work, and weight to its opinions, and of placing M. de Chateaubriand in the engaging attitude of an injured patriot. But we must hasten to satisfy the curiosity of our readers as to the contents of the work itself.

‘France,’ according to M. de Chateaubriand, ‘desires her legitimate king. There are three modes of government which might exist under the legitimate king. 1. The Old Regime. 2. A Despotism. 3. The Charter.’

It seems that there are many who still sigh for the ancient form of government. ‘Unhappily,’ says our Author in his “Political Reflections,” ‘that beautiful political edifice has been ‘thrown to the ground.’

‘We do not stop to enquire whether it was more solid or more perfect than that raised in its stead; whether the old government, founded upon religion like those of the days of antiquity, and formed slowly by our manners, our character, our soil, our climate, and proved by the experience of ages; was not more in harmony with the genius of the nation, and more fitted to produce great men and substantial virtues, than the government which replaced it. We enquire not, nor do we examine, whether that which is now called the progress of political light, is a real progress, or a retrograde movement of the human mind, a return towards barbarism, and an absolute corruption of religion, of politics, of morality, and of taste. All that may be maintained; and those who take that cause in hand cannot be deficient in powerful reasons, and, above all, in pathetic sentiments for the justification of their opinion. But it is necessary, in life, always to set out from the point at which we have arrived. A fact is a fact; and whether the government which was destroyed was bad or good, this much is certain, that the people of France are no longer in that situation which they occupied a century back, much less what they were three ages ago.’ *Political Reflections on the True Interests of the French Nation*. 8vo. 1814. pp. 123—125.

‘In short,’ as he elsewhere confesses, ‘mankind now possess a general and a mutual portion of knowledge, of which you cannot

deprive them. With this the King is well acquainted, because his mind is justly enlightened, and *therefore he has given us a charter.*

And therefore—M. de Chateaubriand is quite right—*therefore* ‘the old regime is now impossible.’

Despotism requires ‘an iron hand, an audacious spirit,’ an army devoted to its leader. A Bourbon cannot, our Author conceives, become a despot.

The only mode that remains, is a Charter. And this only possible mode, M. de Chateaubriand remarks, agrees with the fact. ‘We have a Charter, and we can have nothing but this ‘Charter.’ This being assumed as the basis of all political discussions, he proceeds to vindicate the constitutional doctrine so essential to freedom of discussion, that ministers alone are responsible for all the acts of government. ‘The most devoted ‘Royalist may,’ he contends, ‘venture to push aside the shield, though blazoned with the king’s image, and attack the ‘minister who stands behind it. Our business is with him—not with the King.’ Our Author displays much good sense in treating of this subject, a quality by which his writings are certainly characterized whenever his imagination will admit of his keeping the safe line of argument and fact. He complains that for want of making this proper distinction between the King and his Ministers, the Chamber of Deputies, the majority of whom were undoubtedly Royalists, ‘hesitated to oppose any thing that ‘was produced to them in the King’s name;’ because the proposed law was submitted in the shape of an *ordonnance*—“Louis, by the grace of God,” &c. He shews that to give ‘the initiation of laws’ to the King, to the exclusion of the Chambers, is ultimately to degrade the royal person, and to weaken the prerogative; that the *secret* suggestion of laws is an absurdity; that the free and open proposition of laws, is the essence of a Representative Government; and that with ‘a ‘passive senate, a mute legislature,’ the Charter becomes null, and a free constitution but a name.

One is apt, on reading these just but obvious remarks, to feel something like a contemptuous surprise, that such truisms should need be thus formally argued before an assembly of enlightened politicians and constitutionalists—like those of Paris! But we do not think that this self-complacent feeling is altogether authorized by the superior light of our own statesmen. M. de Chateaubriand, it is evident from all his writings, has studied English history and the English constitution with advantage, and he regards with intelligent admiration the constitutional provisions by which our liberties are guarded. He continually refers to these as a model for other nations, and draws his illustrations of the principles of government, from our own history. The responsibility of ministers, one of the first principles of

our constitution, is thus recognised by a foreigner. What shall we say then to an English statesman, returning from Paris, infected, as it should seem, with the very ideas that M. de Chateaubriand reprobates, and in love with the *purser* forms of government that the Continental nations enjoy, bringing forward continually the private sentiments of the Head of the Government, to shield his advisers from responsibility, attributing to his personal will the acts of his ministers, and in a strain of modest self-denying loyalty lavishing on his Royal master the praise of those achievements which have exhausted our country? Is such a man fit to be entrusted with the interests of nations, as the representative of an English prince, or as the servant of a free people?

It would be well were the panegyrics lavished by M. de Chateaubriand and others on the English Constitution, to lead our countrymen to gain more intelligent notions respecting its principles and characteristic excellences. The instance alluded to is not the only one in which the spirit of the Constitution has been daringly violated. Doctrines which had slumbered in the graves of the Stuarts, have obtained a vampire resurrection, and walk at large in the face of day. We too have our Royalists, but they are men attached not to the person but to the power of the King, who 'hesitate to oppose any thing that 'is produced to them' by the *Minister*. According to their exposition of the doctrines of the Constitution, it is not the King only that can do no wrong, but the Administration. *They* would shudder at the idea of attacking the Minister behind the shield of Prerogative. In the fanaticism of their loyalty, they call in Scripture as the expositor of the Constitution, and would fain have us believe that to "Honour the King," to "render unto "Cæsar the things that are Cæsar's," and to pay "tribute to "whom tribute is due," imply that we should implicitly submit to all the aggressions of the Crown, support a corrupt Administration, applaud the war, and cheerfully bear the income-tax: that is, in plain words, political liberty is discountenanced by Christianity as incompatible with civil obedience, and the English Constitution which expressly recognises the doctrine of resistance, 'that ultimate resource,' as De Lolme terms it, 'of an oppressed people,' admits of no other conduct on the part of the Christian subject, than that which the Apostle enjoined on the tumultuary Jews, on their becoming converts to Christianity in the days of Nero.*

* It is perhaps unnecessary to say, that in making these remarks, we have no personal reference. But we shall take this occasion of bestowing a very few words more on the Rev. John Scott. Our allusion to the venerated name of the Rector of Aston Sandford, has

M. de Chateaubriand has in a few emphatic words exposed the fallacious notions of the *Ultras* of France. 'Our business

led this gentleman actually to drag his excellent father before the public, for the purpose of gravely shaking his stick at us. We have the highest respect for the Rev. T. Scott's theological knowledge, and for his piety; but if his political opinions are indeed such as this letter would lead us to imagine, we do not hesitate to say, that they are in our view not more at variance with the principles of the English Constitution, than with the dictates of reason and of Scripture.

As Protestant Dissenters, we seldom feel disposed to concede a point to *authority*, nor do we wish to give importance to our own opinions by a name; but the following remarks from the pen of the Rev. Robert Hall, are at once so apposite and so judicious, that we do not hesitate to transcribe them.

'That (passage of Scripture) on which the greatest stress is laid, (by those who condemn the exertions of Christians in the cause of freedom,) is found in the ninth chapter of the Epistle to the Romans: "Let every soul be subject," &c. This passage, which, from the time of Sir Robert Filmer to the present day, has been the strong hold of the doctrine of passive obedience and non-resistance, will admit of an easy solution, by attending to the nature of Christianity, and the circumstances of its professors, during the period it was written. The extraordinary privileges and dignity conferred by the Gospel on believers, must have affected the minds of the first Christians, just emerging from the shades of ignorance, and awakened to new hopes, with singular force. Feeling an elevation to which they were strangers before, and looking down upon the world around them, as the vassals of sin and Satan, they might be easily tempted to imagine the restraint of laws could not extend to persons so highly privileged, and that it was ignominious in the free men of Jesus Christ to submit to the yoke of idolatrous rulers. Natural to their situation as these sentiments might be, none could be conceived of more detrimental to the credit and propagation of a rising religion, or more likely to draw down upon its professors the whole weight of the Roman empire, with which they were in no condition to contend. In this situation, it was proper for the Apostle to remind Christians, their religion did not interfere with the rights of princes, or diminish their obligation to attend to those salutary regulations, which are established for the protection of innocence, and the punishment of the guilty. That this only was the intention of the writer, may be inferred from the considerations he adduces to strengthen his advice. He does not draw his arguments for submission from any thing *peculiar* to the *Christian system*, as he must have done, had he intended to oppose that religion to the natural rights of mankind, but from the utility and necessity of civil restraints. The Ruler is the Minister of God to thee for good, is the reason he urges for submission. Civil government, as if he had said, is a salutary institution, appointed to restrain and punish outrage and injustice, but exhibiting to the quiet

'is with the Minister, not with the King : ' with the Minister as responsible for the acts of Government. This responsibility implies that the duties of Government have a respect to the rights of the people, and that the people, through the medium of their representatives, are warranted in calling the Ministry to account for the administration of its delegated power. This power on the part of their rulers, and this liberty on the part of the subject, rest on exactly the same basis : both originate in law, and both are circumscribed by law. Surely this is not the period when the awful and much-abused responsibility of ministers ought to be treated as a chimera, or annulled out of courtesy, by any men who wish well to their country.

We return to M. de Chateaubriand. He is fearful that his exposition of the principles of a Representative Government, will tend to reduce the monarch, according to the notions of some of the Royalists, to ' a mere idol which we adore, but which has 'neither motion nor power.' To combat this mistake, he proceeds to rehearse, in a style bordering closely upon poetry, the

and inoffensive, nothing of which they need be afraid. If thou doest that which is evil, be afraid, for he beareth not the "*sword in vain*." He is an avenger to execute wrath upon him that doeth evil. Christians were not to consider themselves privileged above their fellow-citizens, as their religion conferred upon them no civil immunities, but left them subject to all the ties and restraints, whatever they were, which could be justly imposed by the civil power, or any other part of mankind.

'The limits of every duty must be determined by its *reasons*, and the only ones assigned *here*, or that *can* be assigned for submission to civil authority, are its *tendencies to do good* ; wherever therefore this shall cease to be the case, submission becomes absurd, having no longer any *rational view*. But at what time this evil shall be judged to have arrived, or what remedy it may be proper to apply, Christianity does not decide, but leaves to be determined by an appeal to natural reason and right. By one of the strongest misconceptions in the world, when we are taught that Christianity does not bestow upon us any *new* rights, it has been thought to strip us of our *old* ; which is just the same as it would be to conclude, that because it did not first furnish us with hands or feet, it obliges us to cut them off.

'Under every form of government, that civil order which affords protection to property, and tranquillity to individuals, must be obeyed ; and I have no doubt, that before the revolution in France, they who are now its warmest admirers, had they lived there, would have yielded a quiet submission to its laws, as being conscious the social compact can only be considered as dissolved, by an expression of the general will.'—*Christianity consistent with a Love of Freedom*. By Robert Hall, M. A. 8vo. 1791. pp. 42—6.

glories of the Royal Prerogative, asserting, among other strange things, that 'the king in such a monarchy is more absolute than any monarch of France has been before him, more master at Paris, than Louis XIV. at Versailles.'

'He holds in his hand the manners, the laws, the ministry, the police, the army, and the power of peace and war !

'He drops his extended hand—the whole machine stops ;

'He raises it—all is again in motion.'

This is a rather bold flight for an Occidental courtier, but it will suit the meridian of Paris well enough. M. de Chateaubriand could not hope to please without a little extravagance. Again :

'He is accountable only to God and his conscience. He is the head "or visible prelate" of the Gallican Church. He is the father of all private families, the example of their duties, and the fountain of their education and morals.'

Happy, happy France, if this be the character of her monarch ! M. de Chateaubriand might well address the son of such a Constitutional King, were he blessed with one, in the language of our Laureate :—

'Look to thy sire, and in his steady way

'Learn thou to tread.'

But if M. de Chateaubriand means that the kingly office includes the moral characteristics with which he invests the image of royalty, he is chargeable with great absurdity. There is no people, perhaps, by whom the private virtues of a monarch are so affectionately and reverently appreciated, as by the English. Their loyalty to one who should exhibit, in any exemplary degree, the Christian character, would be almost unbounded. It would be of a nature far superior to the blind homage paid to grandeur and power ; it would partake of filial veneration ; it would lead them to overlook or to forget a hundred political errors. And if the honours of age were superadded to the claims of character and the titles of royalty, and still more if the person of the aged monarch was rendered sacred by sufferings, the feelings with which he would be regarded, would be something more than loyalty, or at least such loyalty as the object of a Frenchman's idolatry never awakened in the bosoms of his most devoted parasites. But although the private character of the monarch is in a moral respect of so vast importance, it is in a political respect not subject to the public cognisance, and it has therefore no influence on the loyalty of the nation. In this sense, the Prince is accountable only to God and his conscience ; an immunity, if immunity it may be termed,

which is not however the exclusive prerogative of royalty. It applies to his ministers also, considered in their private capacity, to nearly the same extent. So far from announcing a privilege, the words of M. de Chateaubriand simply convey a momentous and fearful truth—While the minister is accountable to the people, the monarch is accountable to God.

From the consideration of the Royal Prerogative, M. de Chateaubriand proceeds to suggest the necessity of conferring higher privileges, honours, and fortune, on the CHAMBER OF PEERS. He deprecates the rendering of all the peerages hereditary; but insists on the expediency of re-establishing the right of *entailing* property in the order of primogeniture, and of increasing the natural force and importance of the aristocracy, which he considers as the barrier and safeguard of the throne, and as a necessary balance to the democratic importance of the Chamber of Deputies. On the subject of hereditary peerage, it may be interesting to our readers to have the sentiments of the Bishop of Blois, which of course are dictated by a rather opposite view of the question:—

‘ Personal merit constitutes the only true nobility: every one, to borrow the expression of a French poet, is the son of his own actions. In spite of the murmurings of a ticklish vanity, those prejudices which relate to an hereditary nobility will perhaps one day be swept away, as so many others have been, and will no longer exist but in the history of human aberrations. The merit which is derived from parchments, has, no less than that which lies in the colour of the skin, undergone long since its trial at the tribunal of religion and of philosophy, and these by anticipation appreciate the establishment, in the nineteenth century, of an hereditary nobility, an hereditary peerage.

‘ Would the constitutional equilibrium be deranged, if the nomination of senators was not vested exclusively in the king, and if it required the concurrence of the three authorities which compose the legislative power? In the latter case, the individual elected would be the man of the nation, (*l’homme de la nation*); but now, a senator will henceforth be only *l’homme du monarque*, and instead of being the representative of the people, he will represent, to use the expression of a learned English writer, only himself and his family. Hereditary succession, moreover, closes one door on superior merit, while it opens it to an individual invested with a title which neither confers nor even implies any merit; to a youth who may be either a wise man or a blockhead, an honest man or a scoundrel, till the secret be discovered of rendering talents and virtue likewise hereditary.’—*De la Constitution Française, de l’An, 1814. page 13.*

With regard to the Chamber of Deputies, M. de Chateaubriand complains that it is deficient in the precise knowledge of its own powers, inasmuch as the responsibility of ministers is still indefinite. He justly remarks, that if the ministers are considered as accountable to the King only, they may ruin the country at their ease, and the Chamber, become their slaves, will fall into disgrace. They should be masters of the Chambers in fact, by being identified with the majority, but their servants in form. But the question is, Will a representative Government be suited to the feelings of France, and be supported by public opinion? M. de Chateaubriand's reply is, 'We have the Charter: let us give it at least a fair trial.'

The Freedom of the Press is his next topic, and on this he acquits himself with manly explicitness, and displays very correct views of the true interests of Government.

'Without the Liberty of the Press there can be no representative Government.

'A representative Government is founded on and enlightened by public opinion; the Chambers cannot be aware of that opinion if the opinion has no organ.

'In a representative Government there are two tribunals—the Chambers, where the interests of the people are debated; the public, in which the conduct of the Chambers is discussed.

'In the differences which may arise between the Ministers and the Chambers, how is the public to know the truth if the journals are under the restraint of the Ministers themselves, an interested party in the dispute? How shall the Ministers and the Chambers ascertain the public opinion, if the Press, *the tongue of the people*, be not free?" p. 39.

'A constitutional Monarchy the powers of the monarch and of the Legislature must be consistent and balanced. But if you throw the Press into the scale of the Ministers, and permit them to employ it exclusively in their own favour, they will soon turn the public opinion against the Chambers: the balance is destroyed, and the constitution in danger.' p. 40.

The following remarks deserve particular attention.

' "The freedom of the press will harass and distract the Administration: every body will write, every body will advise; and between praise, and projects, and libels, there will be no means of carrying on the Government."

'All this is mighty plausible: but Ministers sincerely constitutional can never wish us to risk the state, in order to spare their *feelings*—such men will not sacrifice the dignity of their stations and their nature, to the smarts or itchings of a miserable vanity—they will not disgrace a free Monarchy with the punctilious jealousies and paltry despotism of an aristocracy. "In Aristocracies," says Montesquieu, "the magistrates are little princes, not high enough to look down upon libels; a shaft aimed at a monarch on the elevation

"of his throne, falls short of him, but a poor little aristocratic lord it pierces through and through."

'I beg Ministers to recollect that they are not little aristocratic lords; they are the constitutional servants of a constitutional King. An able Minister does not disregard, but he does not fear, the freedom of the press—it attacks him, but he survives.

'To be sure, Ministers will have some journals against them—well: others will be for them—they will be attacked, they will be defended, like their brethren in London.

'Is the British Ministry disturbed by the jokes of the opposition, or the abuse of the Morning Chronicle? What has not been said, what not written, against Mr. Pitt? was his power diminished by it, and is his glory eclipsed?

'One thing I must concede: the Liberty of the Press would render it necessary that Ministers should be men of talents and character, that they should be able to get the majority of the Chambers and the public on their side. Good writers will not then be wanting in their interests: and the journals, well written and widely circulated, will give them an honest support. They will be ten times as strong as they now are, for they will gather the public sentiment about them. When they no longer oppose themselves to the current of opinion, and stand up like exceptions to the feeling of the country, they may smile at the petty reproaches which journalists may cast upon them.

'I also beg to observe that Governments are not constituted for the exclusive use or profit of Ministers—There are others also, who have some little interest in them. If our Ministers dislike the annoyance which the freedom of the press may produce, they should go live elsewhere; a free government can never please them, for without the Liberty of the Press there can be no constitutional freedom.

'A final and not unimportant consideration for Ministers is, that the Liberty of the Press relieves them from an irksome responsibility to foreign powers. They would be no longer pestered with those diplomatic notes which the negligence of a censor, or the ignorance of editors, now bring down upon them; and being no longer obliged to give way to such representations, they will no longer be obliged to degrade the dignity of their sovereign and the nation.' pp. 48—50.

It is a remarkable fact, that the French Press, though under the immediate control of the Minister, has long teemed with the most inflammatory *tirades* against the usurpation and ambition of Great Britain. The same police that seized two editions of M. de Chateaubriand's present work, connives at the effusions of atrabilious jealousy against this country.

M. de Chateaubriand has some very sensible remarks on the Ministry, as subsisting under a representative monarchy, which, he conceives, '*must and ought to be changed till the fit men are found—till the Chambers and the public shall have forced men of talents into eminence and power.*' What would our government-men say to assertions so bold as this, if

they had come from an English Constitutionalist? What would our most Christian politicians say to such doctrine as he afterwards maintains—‘that under a constitutional monarchy, public opinion is *the legitimate source and principle* of an Administration—*principium et fons*; and that consequently, Ministers should spring as it were, out of the majority of the Chamber of Deputies, which is the organ of the popular feeling?’ Possibly these are the sentiments for the assertion of which the name of De Chateaubriand is erased from the list of Privy Counsellors; and we question whether he would not have run a similar hazard, had he been a Right Honourable member of a different Privy Council.

‘As there are men,’ our Author proceeds to remark, ‘who cannot be Ministers under a legitimate Monarchy, so there are ministers who ought not to exist under a Constitutional Government. Need I designate the Minister of General Police?’

Of this frightful and enormous system of internal despotism, this *imperium in imperio*, the Author speaks with just indignation, and shews that it is not only unconstitutional, but at once useless and dangerous.

‘The general Police is in fact a political Police, a party engine,—its chief tendency is to stifle the public opinion, if it cannot disguise it—to stab, in short, the constitution to the heart. Unknown under the old regime—incompatible with the new—it is a monster born of anarchy and despotism, and bred in the filth of the revolution.’

‘What is a good Police? A good Police is that which bribes the servant to accuse his master; which seduces the son to betray his father; which lays snares for friendship, and man-traps for innocence.

‘A good Minister of Police will persecute if he cannot corrupt fidelity, lest it should reveal the turpitude of the offers which it has resisted. To reward crime, to entrap innocence—this is the whole secret of the Police!’

‘The master of this formidable engine is the more terrible, because his power mixes itself with all the other departments: in fact, he is the *prime*, if not the *sole*, Minister. Nay, *He* may be said to be *King*, who commands the whole gendarmerie of France, and annually levies, without check or account to the people, seven or eight millions (from 350,000 to 400,000*l.* sterling).

‘Thus whatever escapes the snares of the Police may be bought by its gold, and secured by its pensions. If it should meditate treason; but if its preparations be as yet incomplete; if it fear a premature discovery;—to dissipate suspicion, to give an earnest of its frightful fidelity—it invents a conspiracy, and sacrifices, to its credit and its treason, some wretches, under whose feet it has itself dug the pit-fall.’ p. 76.

From the discussion of these elementary principles of the Government, our Author proceeds to examine the false systems upon which, as he conceives, the three administrations succes-

sively established in France have alike proceeded. The sketch which he gives of their history, though it should be received with caution, is probably as impartial as could be expected from an anti-ministerialist, and supplies us with much interesting information.

‘When in 1814 the Minister for Foreign Affairs (M. de Talleyrand) set out for Vienna, he left behind him a very well-bred and even pleasant cabinet, but totally unfit for business; and bringing to it that sort of pettishness which one feels at finding his reputation slipping from under him.’

This cabinet, M. de Chateaubriand remarks, consisted for the most part, of upright men, and consistent royalists; but they were weak from internal division, suspicious from the feeling of incapacity, yet without the foresight that would have enabled them to avert real danger: terrified at their responsibility, and soured by opposition, they pronounced their own sentence in calling in the aid of the Revolutionists, and were at length ‘overthrown by a storm which they might have prevented.’

Talleyrand, ‘the prime minister of the first Cabinet, was placed, by common consent, at the head of the second;’ but the trammels in which his unfortunate coalition with Fouché placed him, prevented his following that honourable course of policy, to which, according to our Author, he was naturally inclined by exalted birth and extraordinary talents. Of this celebrated personage he speaks in terms of high respect, attributing to Fouché the intrigues, the false alarms, and the revolutionary plans, of the second Cabinet. The coalition of opposite parties, which was formed in favour of the republican minister, he represents as a most extraordinary mania, arising partly from panic, partly from ‘the delusion of gratitude’ to a man unworthy of confidence. ‘The Prime Minister,’ he says, ‘escaped from the torrent which had at first carried him away with so many others—was glad to return to juster principles, and to a system sincerely royal and constitutional.’

‘The acts of so discordant an administration could not but be contradictory: some of them are excellent, others deplorable, and which will entail on our institutions the most disastrous effects. Candour obliges me to confess, that if the present cabinet has been involved in inextricable difficulties, the greater part of those difficulties they inherit from their predecessors.’

‘A single example will suffice to show how egregiously the second Ministry could be mistaken in the most important points.’

‘The moment the reins of government were confided to it, it ought to have lost no time in bringing to justice all great criminals,—in exiling those who might be thought to deserve banishment—and in publishing a *full and entire amnesty* to ALL the rest: the

guilty would then have been punished, and the weak would have been forgiven.

‘But, instead of this obvious measure, they permitted punishment and fear to hover over France. Called upon, too late, to take cognizance of these offences, the Chambers have been forced to open wounds and renew discussions to exasperate passions, and awaken recollections. Prosecutions and sentences—at once partial and unlimited—are going on even at the moment I write; and as we have seen one person convicted for the same precise offence of which others have been acquitted, this rigour and this indulgence have the appearance of mutually reproaching each other with injustice.

‘Dissatisfaction went on increasing: the Ministers, disunited, began to look for help in the conflicting opinions of parties.’ pp. 109—110.

At length, before the Session commenced, ‘the very shadow of the Chambers sufficed,’ according to our Author’s representation, ‘to dissipate a ministry which trembled by anticipation at their voice, and dared not meet them.’ The ministers were dismissed. But surely whatever influence their own imprudence and errors had in accelerating their fall, there must have been reasons for their actual dismissal, of which M. de Chateaubriand either is ignorant or affects ignorance: ‘shadows’ do not displace a Ministry.

The laws proposed by the third Cabinet ‘were great and useful public measures,’ and ‘they were all adopted by the Chamber, though with considerable amendments:’ but this Ministry also committed, according to our Author, the error of not following the Constitutional course, and acting with the *majority*. The Chamber, accordingly, ‘which should have been a meeting of friends, became a field of battle.’

The remainder of the volume is devoted to an examination of ‘that system of errors,’ to which the Author attributes all the misfortunes of the monarchy, and from which he anticipates the most mischievous consequences; a system deliberately pursued, by some, from secret designs of revolutionary projects, adhered to by other Statesmen, from ignorance, from party spirit, or from obstinacy and ill-humour; which has, like all other human opinions, its knaves and its dupes, but the tendency of which, from what motives soever it is adopted, is to drag the country to an abyss,—to strand and wreck the legitimate Monarchy. Such is the representation of M. de Chateaubriand, who, in the subsequent pages of his work, discovers more distinctly that its leading object is to vindicate the cause of the Royalists of France against those who think that ‘France ought to be governed on the principle of revolutionary interests.’

‘Follow this system, as a clue, and it will lead you through all the recesses and intricacies of the Cabinet. You will see at once

the reason of what before appeared inconceivable, and you will have the secret of the whole ministerial riddle.'

The men who have adopted this principle of government, are not themselves revolutionists, but they are actuated, our Author affirms, by the mistaken persuasion, that the majority of the nation is. They proceed upon the supposition that there are no royalists in France, that 'the Deputies do not represent the public opinion,' that 'the majority of the Chamber is not the organ of the nation,' and that 'the royalists are incapable;' suppositions contrary to fact, and supported by calumny.

Here we plunge at once into the midst of French politics and ministerial intrigue; and M. de Chateaubriand's clew, though it may guide us to a knowledge of the measures of the present government, affords us no assistance, either in ascertaining the *facts* upon which it proceeds, or in judging of the general expediency of their line of policy. M. de Chateaubriand represents his opponents as under delusion with regard to the real state of the public mind, as ignorant of the condition of the nation, and as supporting their error by falsehood. He deals pretty largely in assertion and denial: but as to the promised proofs of his allegations, we have very little in the shape of evidence, and that little is vague and unsatisfactory.

It is undoubtedly very credible, that the Ministry of a nation should be under delusion and mistake as to the real state of public feeling. 'They collect the general opinion,' as M. de Chateaubriand remarks, 'through very narrow and contracted channels.' Indeed, to a certain extent they manufacture opinion, 'as an organ grinder makes music by the machine which he works,' and they deceive themselves with the echo of their own voice. Ministers are sometimes the last persons to hear, or at least to give credit to, the most notorious facts relative to the internal condition of the people. Lord Castlereagh thought that this country was in a most prosperous and flourishing condition, and that the low-bred murmurs of the people proceeded from merely an ignorant impatience of taxation, long after every other individual in the nation, from the landed proprietor down to the tax gatherer, was feelingly aware of the sad reverse. And the flagrant pertinacity of our Ministers with regard to the Income tax, displayed this ignorance in the clearest light. We are seldom eager to learn what we dread to hear and wish to disbelieve.

The voice of the nation may make itself heard through its representatives; but every one knows that the character of a Parliamentary majority does not always correspond with the public feeling. The process by which popular opinion communicates itself in the shape of influence to its legislative organ

is very gradual, unless some extraordinary impulse be given to it by occurrences of universal interest. In this case the average of opinion, instead of being the subject of slow calculation, is struck out and seen at once.

But should the majority of those representatives be opposed in their sentiments to those of the Minister, which was the state of the case in France, with regard to the late Chamber of Deputies, it must be confessed that a strong presumption would be made out in favour of the position that they represented the majority of the nation.

‘The Electoral Colleges,’ he remarks, ‘summoned and composed by Buonaparte, exercise their elective functions under the King. Of which party are they? They elect the most determined royalists. I will say more;—it required the whole force of ministerial influence to procure the return of certain individuals whom the public feeling repelled.

‘Far from wishing for revolutionists, we are sick of them. The tide is set the other way, we desire no more revolutions, and no more revolutionists.

‘But let us stick to facts. I entreat my reader to call to his recollection the departments, the towns, villages, hamlets, with which he may be acquainted. In all these places he will have no difficulty in reckoning the numbers of the revolutionary men. Are there a thousand in a department, a hundred in a town, a dozen in the village or hamlet? There is no such thing.

‘Those who have only travelled through provinces devastated by two successive invasions—who have followed the steps of twelve hundred thousand foreign soldiers—who have heard the peasants complaining amid their plundered fields and desolated cottages—are they to judge of the whole population by the accents of grief, of hunger, and of misery? But how is it that these very provinces have returned deputies at least as royalist as the rest of France? Can we be ignorant that all the northern departments are animated by the purest loyalty? In the west and south the fervour of this feeling amounts to enthusiasm. These are facts.’ pp. 131, 2.

But the Chamber, it has been said, was elected by surprise, and under the expectation that the Royalists were about to assume the ascendancy. M. de Chateaubriand meets this allegation by referring to the applause with which the Deputies were received by the departments, and the addresses of the Councils-General after the prorogation of the Chamber. Indeed, the very great solicitude manifested by the present Ministry, to prevent, as far as possible, the re-election of Royalist Deputies, is in itself a sufficient proof that they do not regard the Royalists as an inconsiderable and impotent faction. They must be both numerous and popular to become the objects of such violent measures. But perhaps we are not informed of the whole of the case. We do not know all the circumstances

which attended the election of the Deputies; by what portion of the community the elective franchise is enjoyed; and what power or influence attaches to the Presidents of the Electoral Colleges. It is natural too to inquire whence originates, and by what motives and principles is sustained, this extensive constitutional opposition to a Ministry, most of the members of which are themselves Royalists *sans reproche*, and Constitutionalists *par excellence*. The Duke of Richelieu, we are told, is 'an emigrant of the old school;' and M. Lainé and the Duke of Feltre were 'emigrants during the last usurpation.' The latter, indeed, is eulogized by M. de Chateaubriand himself, who represents him as obnoxious to the Revolutionary faction. Fouché is dismissed: Talleyrand has long returned to royal and constitutional principles: and yet we are told that this Ministry wish, in opposition to the Royalists, to govern France 'upon the principle of Revolutionary interests,' and it is from the Royalists, not the Buonaparteists, that, according to our Author, the language of discontent and remonstrance is to be heard:—for as to any considerable proportion of the population being on other grounds adverse to the present Administration, it is a circumstance to which M. de Chateaubriand makes not the slightest allusion. On the contrary, he says that 'every body is more convinced than ever, that the (Royalist) Deputies possess the confidence, and speak the sentiments of the people.' The Anti-royalists are a faction, yet a faction acting 'under loyal and faithful ministers;' a faction engaged in an 'actual conspiracy against legitimate Monarchy.'

'I do not say that this conspiracy resembles an ordinary conspiracy;—that it is the result of the machinations of a certain number of traitors ready to strike a sudden blow, to attempt a forcible deposition or assassination, although I must say it is not unattended by dangers even of *that* description;—I only say that there exists as it were a conspiracy of the *moral* interests of the Revolution, a natural association of all those whose consciences reproach them with any crime or baseness; in a word, a conspiracy of illegitimacies of all sorts against every thing that is legitimate.' p. 171.

The chief and secret object of this conspiracy, it is alleged, is to change the dynasty; and 'its partisans have the audacity to hint, nay, to say, to say openly, that affairs may go in the present way in France for the King's life, but that after his death we shall have a revolution.' Further, in distinguishing between *real and false Royalists*, M. De Chateaubriand tells us—

'The former are those who never separate the King from the Royal Family; who confound them together in the same feelings of devotion and love, who joyfully obey the sceptre of the one, and do not fear the influence of the other; the latter are those who,

whilst they pretend to idolize the monarch, declaim against the Princes of his blood,—would plant the lily in a desert, and would tear away all the shoots which surround the royal stem.' p. 178.

Have we then at length found out the 'secret of the ministerial riddle?' And is this the lame and impotent conclusion to which the clew conducts us? The Ministers, '*under the protection of the bayonets of Europe*, under the influence of 'foreign envoys,' have succeeded in countermining the intrigues of the Angoulême faction. Is this what has roused the indignation of M. de Chateaubriand and the *people of France*? Who are the Princes of the blood whose cause he would advocate? A priest-ridden bigot and a libertine, whom all France and all Europe despise! And to create a feeling in their favour, he would insinuate that *foreigners* wish to dictate to the Chambers. Hear this staunch old Royalist.

'Which is most a Frenchman, you who talk to me of *foreigners* when we are discussing the laws of my country, or I who addressed to the Chamber of Peers the words which I now repeat: "It is the French blood which flows in my veins, which excites, no doubt, the impatience I feel, when, in order to influence my vote, I am told of authorities which are not those of my country; I cannot bear foreign reign dictation, and if Europe should insist on forcing even the Charter upon me, I would go and live at Constantinople." ' p. 211.

We know not to what foreign dictation our patriot alludes, but from the malignant abuse with which the Ministerial printers are permitted to insult this country, and from the partiality which M. de Chateaubriand discovers for the English constitution, we have reason to hope that our own Government is innocent of any such interference; the more so, as the measures resorted to by the French Ministers, have been highly arbitrary, weak, and intemperate. M. de Chateaubriand ought to have good ground for insinuations of so invidious and even inflammatory a nature.

But there must be some reasons still behind, which attach our Author and other well-meaning men, to the *Ultra* Royalist faction, and by which all this zeal for the Charter, this jealousy of foreign influence, and this devotion to the *legitimate* dynasty, would be at once explained. It will be remembered, that the principal source of contention between the Ministry and the Chamber of Deputies, was, the '*unalienated property of the Church*.' It was upon this subject the Deputies displayed that firmness which provoked the dissolution of the Chamber. 'By banishing the Regicides, and *suspending the sale of national domains*,' our Author affirms, 'it has stopped the course of the Revolution.' 'Can it ever be forgiven?' Again: '*The system of Revolutionary interests* is every where incompatible with *Religion*.'

'At first they (the party) endeavoured to excite a civil war in the south, with a view of throwing the odium on the Catholics. All the Laws proposed by the Chambers have been rendered abortive: not one of their resolutions on the subject of religion has risen from the grave of the Minister's portfolio, to which they were consigned. This gives a double advantage to the *Revolutionary interests*;—the apostate continues to receive his pension, while the parish priest is dying of hunger.

'Thus almost nothing has been done since the restoration of *the eldest son of the Church* to heal its wounds, or alleviate its degradation: and yet what does not our country owe to the Catholic religion!'
—p. 196, 197.

We have no room for reflections; we must confine our attention to facts. No doubt, France owes much to the Catholic religion:—the St. Bartholomew massacre, for instance, and not less the triumph of Atheism and all its consequent horrors at the Revolution. But it will be evident, that the cause of the priesthood is the real object of M. de Chateaubriand's anxiety; and were we to surmise that this is the real characteristic of the *Ultra* party, and that the return of the Royalist majority in the last Chamber of Deputies was effected by the secret influence of the priesthood we should not, perhaps, be far from the solution of the enigma. What other influence, we would ask, could have effected the simultaneous election, in nearly all the departments of the kingdom, of men attached to the Bourbons, yet hostile to a *royalist* administration?

This article has already extended far beyond the limits we had assigned to it; but the following extracts are so remarkable for that sentimental sophistry peculiar to the Roman Catholic zealot, and at the same time afford so clear an insight into the views and political principles of the Author, that we do not hesitate to transcribe them, as specimens of that '*admirable eloquence and unanswerable force of reasoning*' in favour of '*a church establishment*,' which a certain contemporary Journal describes as characteristic of this part of the work*.

'All the propositions of the Chamber of Deputies, relative to the Clergy, were not only just and moral, but were eminently politic. Superficial minds did not see this; but what do they see?

'Are you desirous that our new institutions be loved and respected? teach the Clergy sincerely to love and respect these institutions.—Let them accompany the King to the ancient altar of Clovis: let them be together anointed with the sacred oil—let there be as it were a joint coronation, and their reign will begin; till then, if I dare so express myself, the Charter will want sanctity in the eyes of the multitude; the liberty which is not derived from heaven will seem the work of the Revolution; and we shall never learn to love the

* See the Quarterly Review, No. xxx, p. 437.

child of our crimes and our misfortunes. What could we hope from a Charter which should be thought endangered by the mention of God and his servants?—from a liberty whose natural allies should be impiety, immorality, and injustice?

‘ But in order to attach the Clergy to your government, remove the proscription under which the government oppresses it—he who distributes the bread of life, should be able to give alms, and not reduced to ask them : associate him to the state, and let not the minister of God be a stranger among men.

‘ Thus, permit the Church to acquire property : restore to it the portion of its land which has not yet been sold.—It is proved by the example of England, that the existence of an endowed Clergy is not incompatible with that of a constitutional Government. To say that if the Church shall possess landed property, the Clergy would become a political body in France, is a chimera which the enemies of religion advance without believing. They know perfectly well how completely our manners and our ideas are now opposed to all invasion on the part of the Clergy.—There are persons—quite as sincere as the others—who are afraid of the Court of Rome!—“ Those who, now-a-days, cry *Popery* !” said Dr. Johnson, “ would have cried Fire! “ at the deluge.” p. 224, 225.

‘ The Peerage should be attached to the Sees of all the Archbishops: let there be in the Chamber of Peers the bench of Bishops, as exists in the House of Lords in England. I do not see even what should prevent a Clergyman from being elected a member of the Chamber of Deputies. The Charter does not forbid it, if he be a landed proprietor—it would neither offend our manners nor our recollections ; for the Clergy formerly constituted the first order of our States General, and we have been accustomed to hear them speak from the pulpit and in political assemblies.’ p. 228.

‘ “ But will not the spirit of the Clergy be in opposition to the spirit of the Constitutional Government ?”

‘ When, I ask in return, was the Christian Religion the enemy of liberty, or of the laws ? Has not the Gospel been preached on all the earth ? Is it not one of its divine and miraculous characteristics, that it applies itself to all the forms of society ?

‘ In the middle ages, Italy was covered with Republics, and Italy was then Catholic, as it is now. Do not the three Swiss Cantons of Uri, Schwitz, and Underwalde, profess the Catholic religion, and have not four centuries elapsed since they set to Europe, then barbarous, the example of freedom ? In England, a rich and powerful Clergy is the most assured support of the Throne, as of the Constitution : and the time is probably not far distant, when the Catholic Clergy of Ireland will be admitted to the benefits of that admirable Constitution.

‘ In fine, if you leave, as has been done hitherto, the Clergy wholly disregarded, you will necessarily render them hostile, or at least indifferent : a large part of public opinion will follow them and quit you.—The Clergy, poor and wretched, as you will have left them, will be, in spite of you, a wheel within the wheel of the state.—They

will more strongly remember the rank they once enjoyed, while you keep them aloof, than when you shall have admitted them to all that you can now impart. If they complain then, it would be without justice, for they must of course feel the modifications that have been experienced by the other orders of the State.' p. 229, 230.

These threats are not wholly unmeaning : bear witness, La Vendée !

It is, after all, a novel circumstance in the history of nations, that the Priest and the Noble should be the party in the State to advocate Constitutional liberty, the freedom of the Press, and the Charter. Would it not be deplorable that they should lose their present sense of the value of liberty, in the exultation of power ? In their present circumstances, they are under the control of moral inducements which may give a beneficial direction to their exertions ; and they contribute to form that element of moral resistance so essential to the consolidation and security of those Constitutional rights which are the basis of political liberty. But should the *Ultra* Royalists, through the violence and incompetency of their political opponents, succeed at length in carrying their point, and should the *Princes of the blood* be permitted ' to take part in the Government,' though de Chateaubriand himself were the Prime Minister, and ' the King, the Charter, and Honest Men,' were his motto, even then we should tremble for the liberties of the nation, and the prospect, in regard to the propagation of pure and vital Christianity, would be gloomy indeed. M. Grégoire, in the pamphlet already alluded to, cites the following couplet from a French poet,

' Le ciel, en séparant la France et l'Angleterre,
' Sauva la liberté du reste de la terre.'

Will the time never arrive when France shall morally no less than politically, be free ?

Art. II. *A Plea for Sacramental Communion on Catholic Principles.*
By J. M. Mason, D.D. New York. Whiting and Fanshaw.
pp. 400. 1816.

IT is a singular coincidence, that while the controversy respecting Terms of Communion originated and has been so ably investigated in this country, it should, without any previous concert between the writers, be contemporaneously entered on in the United States of America, and if not with equal, yet with distinguished ability. There is, however, a material difference in the plan and method which the skilful controvertists have respectively adopted, as well as in the peculiar circumstances by which their feelings were excited, and their immediate objects determined. It would be interesting to enter somewhat largely into a comparative examination of the different works,

did we not fear that we should become almost unawares too deeply entangled in a controversy we have determined to decline. We shall therefore limit our present remarks to a general analysis of Dr. Mason's book. The copy which has reached us, is highly creditable to the American press: it will not be long, we imagine, before it issues from our own.

'In August, 1810, a combination of circumstances wholly providential, being unsought and unexpected by all concerned, led the third Associate Reformed Church in the city of New York, then recently formed under the ministry of Dr. John M. Mason, to hold their assemblies in the house belonging to the church under the care of Dr. John B. Romeyn, a minister of the General Assembly of the Presbyterian Church in North America.'

The effects of this arrangement are very strikingly described by Dr. Mason, in their gradual progress. The interchange of good wishes and offices of love, the partial blendings of the congregations, increasing esteem and affection, went on to acquire strength, until 'the bulk of the members of both churches, as well as some belonging to correlate churches, mingled their affections and their testimony in the holy ordinance' of the Supper of the Lord. This event excited considerable interest in the public mind; and, as might have been anticipated, was variously received. The stiffness and alienation respectively maintained by the Established and the Seceding Churches in Scotland, are well known, and it appears that they had not abated of their mutual jealousy even in a foreign land.

'All things, therefore, considered, we are not to wonder that the report of what happened at New York was received, by very many, with dislike and alarm. This effect is so perfectly analogous to the laws which govern feeling in masses of men, that it could not have been hindered but by a miracle, or something very like a miracle. They are startled by nothing so soon as by encroachment upon their habits; and will rather permit their understanding to be unfruitful, than the routine of their thoughts and conduct to be broken up. Let us not complain of this propensity, although it may be, and often is, indulged too far. It is a wise provision in the economy of human nature, without which there would be neither stability, order, nor comfort. Remove it, and the past would furnish no lessons for the future. Intellect would be wasted on premises without conclusions, and life on experiments without results. Therefore no principle is more firmly established in the minds of all who think correctly and act discreetly, than this—that *wanton invasion of social habits is of the essence of folly*. Yet there is an extreme of caution as reprehensible and hurtful as the extreme of rashness. . . . It is settled by common consent, and for the best of reasons, that whatever be the courtesy due to public habit, we are not to bow before it with superstitious reverence. . . . At no time and upon no pretence, must it be allowed to usurp the right of controlling conscience in matters of *scriptural*

principle; nor to exert the pestilent prerogative of abetting the cause of error by arresting the progress of enquiry after truth. Unless we accede to this proposition the rock is swept away from under our feet. The doctrine of Reformation is the worst of heresies; and every attempt to enforce it a profligate insurrection against human peace.'

Dr. Mason describes himself as having been long under the impression that the restrictive principle was erroneous; and with manly ingenuousness he expresses his apprehension that he may 'be found to have lent himself to mere party passions, when 'he ought to have immolated them on the altar of love to Jesus Christ, in expressions of love which he was compelled to deny 'even to those who bore the image of Christ.' An instance is related in a note, of a young woman thus repelled, and the painful emotions which the sight of her grief awakened in Dr. M.'s breast, are strongly expressed.

'How did his heart smite him! He went home exclaiming to himself—"Can this be right? Is it possible that such is the law of the Redeemer's House?"'

Part the First is occupied with a clear and forcible statement of the Scripture doctrine, deduced from this first and undeniable principle—'*The Church of God is ONE.*' Without collecting a large number of texts which might tend rather to encumber his argument than to elucidate its distinctness, Dr. Mason takes his stand at once upon the ground assumed by St. Paul in the 12th chapter of the 1st Corinthians, and argues from it directly to his point. His exposition of the Apostle's illustration from the constitution of the human body, is as follows:—

'1st. That the multitude of its members does not destroy its unity, nor their solution to it as a whole—*all the members of that one body being MANY, are ONE body.*' v. 12.

'2. That their union with the body is the foundation of all the value, beauty, and excellence of the members in their respective places.' v. 15—24.

'3. That the efficiency of the members consists in their mutual co-operation as parts of a common whole—that *there should be no SCHISM in the body.*' v. 25.

'4. That from their union with the body, there results, by a divine constitution, a communion of interests, a sympathy of feeling, and a reciprocation of benefits—that *the members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*' v. 25, 26.

'The use of this similitude Paul declares to be an illustration of the unity of the Church, and of the intimate communion of believers. *Now are ye the body of Christ, and members in particular.*'

‘ It is true that the Apostle turns his argument directly against the contentions in the Corinthian Church about the superiority, or inferiority, of public offices and spiritual gifts. *And God hath set some in the church; first Apostles, secondarily Prophets, &c.* v. 28—30. But it is also true that the *principles* of his argument are general, are equally applicable to every thing which tends to cherish among Christians a *party feeling*, at the expense of weakening the sense of their union, or of interrupting their communion as members of the body of Christ, and were intended to be so applied: for they are part of the Apostle’s remonstrance against the schismatic spirit which had split up the Church of Corinth into a number of factions..... scandalous, however, as their schisms were, they had not proceeded to separation, nor did they dream of breaking communion..... Moreover, the Apostle has himself extended his argument to matters which, without affecting the substance of our faith, hope, or duty, do yet produce great diversity of opinion and habit; and has shewn that they ought not to infringe upon Christian union; nor, consequently, upon the expression of it in Christian communion..... Finally, the Apostle opposes the spirit of ecclesiastical faction to the spirit of Christian love. This heavenly grace he exalts above prophecies, tongues, knowledge, the faith of miracles, the most magnificent alms, the very zeal of martyrdom! Now this love, the only cure for the gangrene of party strife—the most characteristic feature of Christ’s image in a renewed man,—the most precious fruit of his grace; and yet the fruit which the bulk of his professed followers seem to think themselves under hardly any obligations to cultivate—this love is declared to originate in the love of God shed abroad in the heart; and to be drawn out toward the brethren precisely on this account, that they are the *children of God*.’

From the various reasonings on this point, Dr. M. infers, 1st. That the Body of Christ is *one*. 2. That as by the constitution of the natural body, the various members form one complete whole, and as such sympathize with each other; so, by the Divine constitution of Christ’s spiritual body, the different members are united with each other in inseparable ‘union and communion.’ 3. That ‘the members of this body of Christ have ‘a common and unalienable interest in all the provision which ‘God has made for its nutriment, growth, and consolation.’ And, therefore, 4. That they are under a common and sacred obligation not to withhold from each other the privileges of their union to Christ, and the symbols of their mutual fraternity. The Dr. then proceeds to strengthen his conclusion by the consideration of the common tenure by which ‘all Christian ‘churches and people hold their Christian privileges;’ *i e.* by grant from the Lord Jesus Christ. Hence, he inquires by what authority any body of Christians presume to invalidate a universal right.

‘ The sacramental table is spread. I approach and ask for a seat. You say, “No.” “Do you dispute my Christian character and

standing?" "Not in the least." "Why then am I refused?" "You do not belong to *our* church." *Your* church! what do you mean by *your* church? Is it any thing more than a branch of *Christ's* church? Whose table is this? Is it the *Lord's* table, or *yours*? If yours, and not his, I have done. But if it is the *Lord's*, where did you acquire the power of shutting out from its mercies any one of his people? I claim my seat under my master's grant. Shew me your warrant for interfering with it."

This is a general view of Dr. Mason's statement of the Scripture Doctrine, and he reduces it to these two 'results.'

'1. That they who have a right to sacramental communion any where, have a right to it every where.'

'2. That no qualification for such communion may, by the law of Christ, be exacted from any individual, other than *VISIBLE* Christianity.'

Part the Second, entitled 'Facts,' is more complicated and extended; but it is quite impossible for us to devote sufficient space for a complete view of its interesting but various contents. It displays considerable acquaintance with the stores of ecclesiastical antiquity, and is wholly free from affectation or parade. While it is made perfectly intelligible to the common reader, it appeals also to the man of learning and investigation. We shall endeavour to give a general idea of its scope, but for a full detail of its facts and reasonings we must refer our readers to the original.

Dr. Mason distributes his illustrative parts into three classes. 1. Those which are derived from the *Apostolic* times. 2. Those which refer to the *Primitive* Church immediately succeeding. 3. Those dependent on the History of the Reformation. The illustrations thus obtained he considers as decisive in favour of '*Catholic*,' as opposed to *sectional* communion. Under the first of these heads he investigates the circumstances connected with the reception of the first converts 'after the full 'introduction of the New Testament economy'—'the case of 'the Ethiopian Eunuch'—'the history of Saul of Tarsus'—'the case of Cornelius'—'the history of the reference from 'Antioch, and of the proceedings thereon by the Synod of Jerusalem.'

The second class of facts, leads him into a wider range of inquiry, in which he expatiates with a perfect knowledge of his subject. In this section the writer pursues his discussion under three heads, and inquires, '1. In what the *Primitive* Church viewed her Unity as consisting. 2. By what it was 'liable to be broken, and 3. How it was to be maintained.' Her Unity he represents as consisting in her common faith—her common institutions—and brotherly love. There is

great energy in his language in reference to the latter principle.

‘With all her imperfections,’ he remarks, ‘on this point; with all the wranglings and schisms which sprung up in her bosom, the primitive church, *as a whole*, presented a family picture which should make us blush; and *would* make us blush, if we had not, by inveterate habits of collision, and by the artifice of bestowing hallowed names upon unhallowed things, rid ourselves, in a great degree, of Christian shame. That which was the *exception* among the ‘elders,’ seems to be the *rule* among the moderns. Their concord was the rule, their disagreements the exception; our concord is the exception, our disagreements the rule. We should feel it to be a cruel satire, were any one to say of us, as the Pagans did of the early believers, “Behold, how these Christians love one another?”’

The second point of inquiry—‘By what the Primitive Church considered her unity as liable to be broken’—the Dr. considers first, ‘after the good old way, negatively,’ and then, positively. It was not liable to violation, ‘by a difference in *rites and customs in worship*—nor by *imperfections in moral discipline*—nor by diversities in the *form of government*—nor by dissonant views on *subordinate points of doctrine*.’

We could willingly extract the glowing and eloquent description of the different conduct of St. Paul when mere customs or when substantial principles were subjects of inquiry, but we find ourselves necessitated to pass on to an admirable passage on the ‘moral description of the church.’

‘Christ has himself informed us that the complete prevention or cure of abuses and scandals, is beyond their (the governors of the church’s) reach—that tares will be so mingled with the wheat as to render their separation, by human hands, impracticable without the hazard of rooting up the wheat also—and that while in the wise performance of their duty, they are to do the best which their circumstances permit, they must wait for the entire purgation of the Church till the second coming of the SON of MAN, who shall then send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity. Nevertheless, there have not been wanting in the Church of God, attempts to effect what his word pronounces to be impossible. Zeal without knowledge—the generous but untrained ardour of juvenile reformers, who can be taught by experience alone that “old Adam is too hard for young Melancthon,”—the well meant but visionary projects of recluse devotion estranged from real life, and from the world, even the Christian world, as it actually exists—and, not unfrequently, that pragmatistical officiousness which proclaims with JEHU, “Come and see my zeal for the Lord!” and offers piles of incense on the altar of its own vanity, for every shred which it strews on the altar of God—all these things have set men at work to find or to

erect an immaculate church. The success of the experiment has been worthy of its wit. But though it always has failed, and will for ever fail, of accomplishing its professed aim; it never has failed, and never will fail, of producing one deplorable consequence. It engenders and nourishes a morbid humour, an unhappy fastidiousness, which make the religious temperament extremely irritable; fill the mind with disgust and the mouth with complaint; and finally break up, or forbid, Christian fellowship under the pretence of superior purity; but in very deed, for faults, if not trivial in themselves, yet too often trivial in comparison with the faults of the complainers.'

It is not, however, to be inferred from this reproof of the sourness and affectation which have been the injurious peculiarities of so many sectarians, and especially of many among those whom we imagine Dr. Mason to have here more closely in view, the conscientious but stern and rigorous separatists from the Scottish Kirk, that he is in any degree an advocate for relaxation of discipline or depravation of moral sentiment. His language upon these points, is uniformly that of the moral teacher, and the firm maintainer of ecclesiastical order.

Under his third negation, Dr. M. for a moment quits his defensive position and attacks Episcopalianism. On this subject he is admirable and unanswerable, and we regret exceedingly our inability to give free scope to his arguments and references. Having ascertained 'what the primitive church did not view as 'inconsistent with her visible unity,' he goes on to examine the opposite and affirmative side, and to shew that her unity was only violated 'by *schisms* within her bosom—by the renunciation of *fundamental* truth—and by *withdrawing from her communion*.'

In his third inquiry into the means by which the unity of the church was 'preserved and proclaimed,' he concludes that it was thus maintained,

'1. By an inflexible adherence to the great truths of the Gospel as summed up in her creed.'....2. 'By her members' conformity to the customs and usages of any particular church which they might happen to visit.'....3. 'By respecting and supporting *discipline* wheresoever and by whomsoever, within her pale, inflicted.'....4. 'By holding ministerial and Christian communion with all true churches, as opportunity offered.'

Under this head, the Dr. brings forth a quotation from the 'Constitutions' commonly called 'Apostolic,' which we think makes rather against him. In the event of a stranger making application to any church for admission to a participation in its privileges, the deacon is directed to ascertain not only that he is 'sound in the faith,' but also that he is one 'of

'accord with the church in the things of the Lord.' It would seem very clear that this last phrase must mean something more than being 'sound in the faith;' and many will be apt to suspect that it may bear the very meaning against which Dr. Mason is contending. It is rather strange that it should have escaped his quick and penetrating mind, that this passage may be fairly understood to imply a more perfect and minute agreement than one which should include merely the few and simple fundamentals of the Christian faith. This portion of the volume closes with the following expressive language.

'Here then we take leave of the *primitive* church. Even in the fourth century many grievous abuses had sprung up, grown rank, and brought forth their poisonous fruit, especially in her worship and government. The policy of CONSTANTINE which secularized her form; his profusion, which corrupted her virtue; and the meretricious attire which banished her modesty, prepared her for rapid infidelities to her LORD, and for her final prostitution to the MAN OF SIN. From the fifth century may be dated that career of shame which, particularly in the Western empire, she ran, with wild incontinence, through the night of the "dark ages;" until she was branded from above as the "MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH."

We cannot follow Dr. Mason through his Third Class of facts which are too interesting, as well as too voluminous for abridgement. He refers to the confessions of the various Reformed Churches, in proof of his positions, and mingles with this dry detail, many shrewd reasonings and eloquent appeals. He terms Knox, the Scottish Elijah, and Calvin,

'The PAUL of the Reformation. Had any thing been wanting in his own writings, in the opinion of his contemporaries, in his influence with the political and ecclesiastical cabinets of Protestant Europe, and in the dread and terror of the Papists, to evince the greatness of this extraordinary man, it would have been supplied by the rancorous malignity which assailed him during his life; and which has been hardly, if at all, abated by his death. His very name seems at this day to blister the tribes of error in all its gradations, and to form a solitary exception to the reverence which the world entertains for departed genius. More than two hundred and fifty years have elapsed since he went to join the Apostle whom he so much resembled, in the kingdom of God; and there is hardly an enemy to the truth, of whatever size, who does not think it incumbent on him to derive importance from "a gird" at the memory of Calvin.'

A most interesting narrative is given of the proceedings connected with the Polish *Consensus*, and of the persevering efforts of the French Protestant churches, to effect a general harmony of Christians upon such broad grounds, as to include even

Arminians ; at least the project expressly reckons among the 'points to be omitted,' the 'subtle opinions broached by VAN ARMIN about free will, the saints' perseverance and predestination.' And our excellent Bishop Hall, in the very synod of Dort, exclaimed—'What have we to do with the disgraceful titles of Remonstrants, Contra-remonstrants, Calvinists, Arminians ? We are Christians, let us also be of one soul.' In a note upon this passage, Dr. M. very justly remarks, that these epithets then bore a very different sense from their present acceptation ; they were then used as terms of rancour and rejection ; they have now become technical terms, and 'convey very complex ideas with more brevity and precision than could easily be done by a periphrasis.' The history of the renunciation of the great Protestant principle of communion by the Established Churches of England and Scotland, and of its maintenance by the Westminster Assembly, is written with a masterly hand. Referring to the first of these, Dr. Mason gives way to the indignant feeling occasioned by the remembrance of her oppressions.

'To those who are acquainted with the history of this disastrous period, it would be superfluous to detail the mercies of *Laud*, and the mysteries of the *Star-Chamber*. Suffice it to observe, that the contests in the Church of England between the high-handed conformists and their demurring brethren, furnished proof, and not refutation, of the doctrine here advanced in favour of Catholic communion. No whim, nor abuse, nor corruption, which they were not required to approve, severed the Puritans from the Established Church. They grieved, they mourned, they expostulated, about things which afflicted their consciences, but they thought not of separation. Had they been allowed to exonerate themselves from the charge of countenancing what, in all sincerity, they disallowed ; or had they not been commanded to belie their conviction by an explicit approbation of what they abhorred, the name of dissenters from the Church of England had never been known. Un-episcopal in their judgment they certainly were, as were all the continental Protestants, and all the Fathers of the British Reformation. They disliked, they loathed, certain exterior observances ; but still, had they been permitted to dislike and to loathe without exhibiting public disturbance—had they not been required to deny what they believed to be truth, and to profess what they believed to be falsehood—had not the price of their peace in the Establishment been rated so high as the perjury of their souls before God, they had never been separated from the Church of England. As it was, they did not *retire*, they were *driven* from her bosom ; and they have thus left upon record their testimony of martyrdom to the sacredness of that communion which belongs to the church of God, and to the criminality of dividing it upon slight pretences.'

Into the dispute respecting the meaning of the phrase 'Com-

'munion of Saints,' it would be impossible for us to enter, without mutilating the clear and distinct, yet brief and weighty statements of Dr. M. This we feel no disposition to do; and shall therefore satisfy ourselves with remarking, that here at least we generally agree with him, and that he has successfully opposed hard arguments to *Aquinatic* distinctions. We subjoin the Doctor's own summary of this important section.

'The preceding pages are believed to have shewn, that the communion for which they plead is enjoined in the word of God—was understood to be so enjoined by the Apostolic and primitive church—was acted upon under that persuasion—was contended for in opposition to every sort of sectaries—was asserted, and the doctrine of it inserted, in the briefest summary of faith ever current in the churches, the Apostles' creed—was maintained at the revival of the cause of God and truth at the Reformation—was practised to the greatest extent in the best of churches in the best of times—was cordially received by that venerable representation of evangelical interests, the Assembly of Divines at Westminster—is in perfect unison with the known convictions and conduct of the most glorious champions of the cross whom England ever saw—was not only received, but is formally, explicitly, and fully maintained in their profession of faith—has been re-asserted and vindicated by the church of *Scotland* thirty years before the *Secession*—and stands, at this hour, a conspicuous part of the solemn, public profession of churches which, on both sides of the Atlantic, have originated from her.'

Part the Third—'A review of objections'—does not fall short of the ability displayed in the former sections of the work; it is, however, even less susceptible of compression, and we must here content ourselves with a simple reference to the original, the republication of which we have been given to understand, since we began this article, may be shortly expected.

Part the Fourth—'The *consequences* of sectarian, as opposed to Catholic communion'—is the concluding chapter. Dr. Mason points out these consequences, 'in relation to ourselves—to the Church of God at large—and to the surrounding world.' Whatever may be thought of his arguments, the force of eloquence with which he urges them will be denied by none. There is a powerful energy, an overwhelming vehemence in his reproofs and expostulations, that seem to bear down his antagonist. It might be easy, perhaps, to detect minor faults in the style and manner of this able work, but we have no disposition to apply this inferior sort of criticism to powers of such richness and magnitude. Dr. Mason's mind is of a bold, determined, and elevated cast; he possesses the eloquence both of words and argument, though not in equal perfection, yet in powerful combination; and with these rare excellences it is perhaps a natural defect that his strength is sometimes injurious to just refinement, and that his language

is sometimes forced. We shall conclude this article with the peroration of his work.

‘In very deed, sectarians are Christians in disguise. Sectarian distinctions are masks; sectarian champions, ecclesiastical knights covered with their armour, themselves unseen. The masks are of all hues and all features. They must be removed before you can perceive that the combatants are of one species. Sectarianism stripped off, you see the Christians. You discover the identity of race—the family features—those beautiful features in which they resemble their Father who is in Heaven, and are “conformed to the image of the first-born among many brethren.”

‘Blessed likeness! enchanting loveliness! Are the painted earth-made vizors which conceal the “human face divine,” and substitute in its room their own deformed and forbidding visages, worth the price they cost us? worth the conflicts which have all the pains of military warfare without its recompence, and all the hardihood of chivalry without its generosity? worth the broken unity, the blighted peace, the tarnished beauty, the prostrate energy, the humbled honour, of the Church of God? Ah no! Our hearts *feel* that they are not. What then remains but to lay aside our petty contests? to strike our hands in a covenant of love—a ‘holy league,’ offensive and defensive, for the common Christianity—to present our consolidated front to the legions of error and death, and march on, under the command and conduct of the Captain of our salvation, till the nations mingle their shouts in that thundering *Alleluia*—“The Lord God Omnipotent reigneth.”

We now take our leave of this able and impressive writer. Whatever may be thought of his general arguments, there can be no question concerning the skill with which he has conducted it; and whatever may be the fate of his main positions, all sincere Christians will join with him in deprecating that mutual jealousy and alienation of spirit, which have so long subsisted among men formed to admire and love one another. ‘Sectarian fires,’ says Dr. Mason, ‘put out Christian light:’ it is however some consolation, that the day will come when Christian light shall for ever extinguish sectarian fires.

Art. III. *Monastic and Baronial Remains*; with other interesting Fragments of Antiquity, in England, Wales, and Scotland. Illustrated with upwards of one Hundred Plates. By G. J. Parkyns, Esq. Royal 8vo. 2 Vols. pp. 288. Price 4l. Longman and Co. 1816.

IT is a commodious circumstance attending the gratification of taste in contemplating the greater proportion of architectural ruins, that we cannot regret that they *are* ruins. We often indeed do regret to see them *so much* dilapidated, but we do not in the least envy the persons who had the advantage of seeing them entire. Thus, we have the solemnity of the images of past

ages and generations, combined with satisfaction that the *state* which existed in those times and among those people, is gone into the past with them, never to return.

The two classes of antiquities specified in the title above transcribed, please us by their irreparable decay, as monumental of the destruction of feudality and Popish superstition, of which these remains strongly illustrate the savage and the slavish character. How grim is that vision of a former age, which rises to the view of a reflective spirit, while contemplating one of these dilapidated castles, while looking up at the remains of towers and battlements, while passing through the deep and massive gate-ways, while observing the rocky solidity and thickness of the walls, while winding through the narrow gloomy passages, and while looking down into the dungeons, where, in a dismal twilight, and surrounded closely by an impenetrable construction of stone, so many wretches have pined in protracted despair, or awaited a speedy and violent death. However disparted by time, or worn by the elements, or mantled with ivy, or crowned with wall-flowers, or enlightened now by the wide access of sunshine, the ruins may be, they retain unalterably a frowning and as it were malevolent aspect. The structure has much the same effect on the imagination, as the sight of a skeleton of some gigantic murderer. The idea of merely *defensive* strength, is quite secondary in the beholder's reflections. The predominant impression is that of a hold of barbarous and turbulent beings, ready to rush out on enterprises of revenge, and slaughter, and devastation; or returned to riot in the spoils and the exultation of their destructive success. And when the thought is extended to the rural tracts between several of these fortresses, their condition in that age is presented in all the forms of a disturbed culture and a harrassed population.

The edifices raised by Popery, and abandoned to the operation of time since the fall of that hateful domination, suggest—by their gloom, by their superstitious uncouth imagery, by their arrangements for the purpose of vain rites, and for the privilege and accommodation of the performers and teachers of them, and by their enormous expense of labour—an impressive idea of the enslaved condition of the human mind; and we may rejoice, with gratitude to Heaven, that in these ruins we behold so many signs of its deliverance from what was so little better than Pagan idolatry. It is a mind of very little elevation, that in contemplating the cloisters, and arches, and broken walls, can be more gratified in the way of taste than of philanthropy and religion; more pleased by picturesque appearance, than sympathetic with the exultation of prophets and confessors, that in thus far, “*Babylon is fallen!*”

Meanwhile, there is no danger of the resumption of 'Monastic and Baronial' architecture. In this country its characteristic uses being gone irrevocably, together with the very means, in a pecuniary sense, of maintaining it, on any scale comparable to its former magnificence, the style itself, with whatever were its merits, is surrendered to the times to which it belonged. And nothing can appear more impertinent than the raising, in recent times, of some few ecclesiastical edifices, in such imitation as to seem like mockery of the temples of Popish superstition;—unless it be that wretched caprice of wealth that, in two or three notorious instances, has been building, at an immeasurable expense, abbeys and castles, with all their now unmeaning appurtenances, for mere places of abode. Who has not marvelled at such a whimsical vanity in elderly men, choosing expedients adapted to provoke perpetual ridicule, as the ambitious means of securing perpetual fame?

As to the relics of the ambitious labours of the older times, there can be no question whether it be desirable to have accurate delineations of them added to our elegant literature, before they are still further sunk in ruins or quite destroyed. Mr. Parkyns's work will be regarded as a pleasing and valuable addition to the numerous performances of this class. It is in part a republication. The Preface states, that in early life, Mr. P. belonging to a regiment which happened to be encamped on the same ground with that to which Captain Grose belonged, contracted an intimate friendship with that antiquary, and, by his means, 'with Mr. James Moore, a gentleman whose talents 'as an amateur draughtsman, claimed every consideration, and 'whose abilities at length riveted the attention of the Author to 'these subjects.' It is added,

'Ere the first named celebrated and excellent man had completed his great work of *Antiquities*, he paid the debt of nature in Ireland. After his decease, being urged by their mutual (common) friend, who made an offer of an extensive collection of sketches, made by himself in various summer excursions, and assured of the valuable aid of Mr. Caley towards obtaining the requisite descriptions—for whose solicitude the utmost acknowledgements are due—the present writer was induced to undertake a publication somewhat similar to Mr. Grose's, but on a smaller scale; of which a commencing volume was published in the year 1793, under the title of *Monastic Remains, &c.*'

'The volume formerly ushered to the world being merely an experiment, the objects contained in it were fortuitously selected; in the present, which becomes a new work, it will be considerably extended: the first of these volumes, as originally purposed, is still confined to England and Wales; the second embraces many interesting objects in North Britain.'

Some particulars of explanation are briefly and not imper-

tinently introduced. After the publication of the volume above mentioned, which had a flattering success with the public, Mr. P. was proceeding, with a valuable stock and accession of materials, to prepare another, with the intention of 'yearly' committing a volume to the press; but his progress was stopped 'by the occurrence of a fire at the copper-plate printer's, which 'destroyed a considerable number of impressions, and many of 'the plates,' combined with a sudden call to North America, to settle some concerns of property. But he never relinquished the intention of prosecuting this favourite undertaking. During this long suspension, it seems, 'an unhandsome attempt was 'made,' by an individual not named, 'to produce little less than 'a piracy of it,' by bad imitations, accompanied with an 'endeavour to wrest from the memory of the Author's late friend 'the title of originality;' and the production appeared even after the Author had returned to England, and was known to have resumed his work. There can now be no further competition.

Some of the expressions in this Preface, would *seem* to imply that the second volume cannot have completed the Author's design; but there is no positive information of its intended further prosecution. It is proper to mention, that though these volumes comprise a hundred and twelve short descriptive articles, each referring to a distinct plate, not more than ninety-nine prints are inserted. There is a notice from the Publishers, that 'having been disappointed of plates for thirteen of the 'subjects, it is their intention to deliver them hereafter to the 'purchasers of the work, at a moderate charge.'

Mr. Parkyns explicitly signifies that he does not take upon him the task of formal antiquarian investigation.

'Whatever literary illustrations occur, must be considered as entirely subordinate to the efforts of the pencil. To exhibit to the historian and antiquary a sketch of those monastic, castellated, and other remains, necessarily forming objects of their curiosity, *as they are, or as they were*; to assist in preserving or elucidating those exquisite monuments of ages long since passed away, thereby conveying to a polished people, a just sense of the religious, civil, and military talents, as also of the splendour of their ancestors; and at the same time to offer an interesting pocket companion to the amateur, or the tourist, are the entire motives of the author.'

The engravings are in aquatinta, and washed over with various tints, chiefly yellowish or reddish brown, to give the effect, though not in a glaring degree, of seeing the objects through coloured glasses. A deep shade is thus thrown over many of the views. However unnatural this mode of finishing may be, it certainly is pleasing to the majority of eyes. It gives an effect of richness, and magnitude, and perhaps re-

moteness, an effect as of something intervening, to prevent our being too close to the object. It is but an equivocal recommendation to say that it helps to obscure any defects, and soften or refine the coarseness, of the engraving. In the present work the engravings are generally good, many of them very beautiful. The subjects are well selected, consisting really and exclusively of antiquities, and such antiquities as deserve attention; and they do not include a number of insignificant objects which the pencil might have sketched at idle moments, without the draughtsman's taking the trouble to quit the high road. The points of view also appear to be generally well chosen.

Some of the plates in the first volume are visibly the worse for having given a former impression. Here and there, also, the trees will appear to be in too undefined a mass, and the clouds too solid and formal at the edges. The contracted dimensions have in a number of instances confined the view to a small part of a grand ruin, as in the case of Ludlow and Ragland castles, and therefore precluded an adequate idea of their magnificence. The size somewhat varies, some of the plates being four inches by three, and others, four and a half by three and a half. On the whole, the volumes form a pleasing and elegant assemblage of views. The titles of the subjects are much too numerous to be here recited.

The letter-press descriptions are generally somewhat less than two full pages, containing slight sketches of the history of the edifices, and notices of their present state, and of any thing remarkable in the vicinity. Any one of them, transcribed without selection, will be a fair specimen: for instance,

‘ RIEVAL ABBEY, YORKSHIRE.

‘ Rieval, or Rivaulx Abbey, the first of the Cistercian order in Yorkshire, was founded in 1131, or the following year, by Walter Espec, a great man in the court of King Henry I. This Walter, having lost his son and heir, (who, by a fall from his horse, broke his neck,) built and endowed three monasteries; viz. Rieval and Kirkham, in Yorkshire, and Wardon, in Bedfordshire.

‘ Many were the benefactors, and large the possessions, of this abbey; and Pope Alexander III. by his bull, dated 1140, confirmed to the abbot of St. Mary's, at Rieval, and to his brethren and successors, all their possessions with divers privileges. At the dissolution, here were an abbot and twenty-three monks. The situation at Rieval Abbey, and the very noble ruins still existing, render it highly deserving of notice. In the magnificent demesnes of Mr. Duncombe, near Helmesley, are two terraces of surprising length, the extremities ornamented with temples: the first commanding Helmesley town, and its noble castle, above the surrounding trees, and, deep beneath, a beautiful valley, with the river Rye, winding among hanging woods; the distance presenting a rich and extensive landscape. About the centre of this noble walk (near a mile in length) stands

the house, and a similar situation cannot be found. The traveller, descending into the vale, and fording the river by a circuitous route, arrives at the other terrace, which is of a conical shape; hence he looks down into a confined vale, on every side encompassed with hills; and, deep beneath, the venerable and majestic remains of this abbey strike him unexpectedly with inexpressible reverence. A deep narrow path leads down to this sequestered spot; and here may be seen the ruins of the church, which, excepting the tower and roof, is almost perfect. The masonry of the interior is of a clear brown stone, as perfect as if lately built, and highly ornamented: the ends of the aisle and transept, formed by high lancet windows, and the side ailes, unroofed, shew some beautiful flying buttresses. Large remains of the apartments belonging to the abbey, adjoining these ruins, are overgrown with moss and briars, as if totally unfrequented by man. Here is much scope for conjecture respecting the refectory, cloyster, dormitory, and indeed the general plan; the more interesting because these ruins have been but little visited by antiquaries. In short, Rieval, from the fine state of its remains, enriched by weather-tints and ivy, and its retired situation, would afford ample amusement for a week; a hasty survey is inadequate to form a proper idea of its numerous beauties.'

Art. IV. *Elements of Electricity and Electro-Chemistry*. By George John Singer. 8vo. pp. 480. Price 16s. Longman and Co. 1814.

DR. SINGER'S treatise bears throughout the stamp of excellence. We have seldom indeed met with a treatise on any branch of science, in which the style and manner have accorded more with our own notions of the requisites for a philosophical work. On the one hand, it is free from that superficial, that fashionable *semi-rhetorical* character, if we may so express it, of the present day, which cheats the reader into a supposition that he is gaining knowledge, while he is merely running over words: and, on the other hand, it partakes not in the smallest degree of that dry axiomatic manner, which repels rather than invites the general reader.

The volume is however open to one objection; but we may safely add, to only one of any magnitude. Dr. Singer appears throughout to take for granted, the actual truth of the positive and negative hypothesis, as explanatory of electrical phenomena: at any rate, he all along assumes as a theory, what is still but an hypothesis; and an hypothesis, it may be remarked, which, especially since the many recent discoveries in respect to the laws of Voltaic electricity, it is extremely difficult to reconcile with some of the facts connected with this most interesting branch of natural philosophy.

Dr. S. first treats of the nature and sources of electrical action; describing minutely what are, and what are not, conductors of electricity. He then considers the theory of electric

excitation, treats particularly and in an interesting manner, of the several remarkable phenomena of electric light; and concludes this first division of his treatise, with a minute statement of the laws which invariably regulate the electric influence. The second part of the work is appropriated to the consideration and explanation of the mechanical and chemical agents of electricity, and the natural agencies of this power. In the course of this section of the book, are detailed, with much perspicuity, the experiments of Franklin and others, in relation to the electrical phenomena of the atmosphere. He dwells somewhat minutely on the connexion which electricity has both with medicine and natural history, and then passes on to the subject of Voltaic electricity, or, as it is more commonly named, Galvanism, the origin, history, and peculiarities of which are presented to the reader in a manner calculated to fix his attention on this recently discovered, but very extraordinary power.

'The discoveries of Franklin (says Dr. Singer) displayed the influence of electricity in the production of the most magnificent phenomena of nature. That of Volta has led to the rapid development of its connexion with her more silent, but important processes. Like the power of gravitation, it seems to apply more extensively, the farther its investigation is pursued. Like that power too, its nature may for ever escape our cognizance; but the contemplation of its effects may supply new facts calculated to extend the resources of art, and enlighten our conception of the infinite variety and harmony of natural phenomena. Such pursuits are amongst the best sources of intellectual improvement, for they call into action the highest powers of the mind, and present a constant succession of interesting objects for their exercise.'

Art. V. *Biblical Gleanings*; or a Collection of Passages of Scripture, that have been generally considered to be mistranslated in the Received English Version; with proposed Corrections. Also, the Important Various Readings in both Testaments, and Occasional Notes interspersed, with a View to the Illustration of obscure and ambiguous Texts. Together with several other Matters, tending to the general elucidation of the Sacred Writings. By Thomas Wemyss. 8vo. pp. 304. Price 7s. 6d.; York, printed; Ogles and Co. London. 1816.

THE zealous and still increasing attention which has, of late years, and in all Protestant countries, been exercised upon the criticism and interpretation of the Holy Scriptures, is calculated to excite both pleasure and pain in a reflecting mind: pleasure, in the amazing treasures which have been drawn from philology and the history of man and of nature, to elucidate the sacred volume, and to confirm its exalted claims; and pain, on account of the rashness, the presumption, the plagiarisms,

the ignorance, and the profaneness, which have, in many instances, dishonoured the name of Biblical Criticism. Yet, on a calm survey of this extensive field, and a rational calculation of its prospects, we have no hesitation in giving the preponderance to the pleasing and encouraging side. Though infidels and ungodly men have thrust their sickle into this harvest, their learning and sagacity have left much produce to those who would make a better use of it, and their very errors and irreverence have ultimately turned to good. 'The grass withereth, the flower fadeth; but the word of our God shall stand for ever.'

Some good men were alarmed at hearing that a set of scholars in England and in Germany, were treating the Bible exactly as they would treat Homer, or Herodotus: but when the case was rightly understood, the most devout friends of Revelation found nothing to justify apprehension. The genuine text of the Scriptures can be ascertained by no other means than those which are employed to procure a correct edition of an ancient classic; and nothing but the minute study of that text, according to the established principles of grammar and idiom, can be the handmaid to a just interpretation of its sense. What the wheelwright and the plough-maker are to the man who cultivates the soil, philology and criticism are to the student of revealed truth: but they can be of no efficiency to the *right end* of that truth, unless they are combined with moral and spiritual qualifications, humility, practical submission to the righteousness and wisdom of God, mental integrity, and the spirit of prayer. It is difficult to say which is the more absurd or pernicious extreme, to disclaim the subsidiaries of mere criticism and grammatical interpretation, or to rest in them. The union of intellectual and spiritual qualifications, is clearly intimated in the Apostle's declaration: 'From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.'

The books necessary for extensive and satisfactory information on this subject, are both numerous and costly; and many of them are in languages inaccessible to the mere English reader. We are, therefore, pleased with Mr. Wemyss's *Biblical Gleanings*. It exhibits many of the most valuable criticisms on the text of the Old and New Testaments, in a cheap and compendious form, and in a manner adapted to inform and gratify those who have not studied the original languages. The plan is a detail of passages, of which the common translation is conceived to be susceptible of amendment, arranged in classes, and under each class following the order of books in the Bible. The classes form chapters under these titles:—Miscellaneous Pas-

sages; the most important Various Readings; Passages illustrated by Notes; Transpositions; Improved Punctuation; Passages applied to particular Doctrinal Purposes; Titles of Christ altered from the Common Version; Passages affected by the Article; Passages illustrated by translating the Proper Names; Passages cavilled at by the Deists; Passages made ludicrous by the Common Version; Passages deficient in Perspicuity, and in Grammatical Purity; want of Uniformity of rendering in the Common Version; Passages of that Version deficient in Delicacy; and in Propriety. The succeeding fifteen chapters are occupied with lists of Latinisms, Syriasms, military, judicial, and other technical phrases, apparent contradictions, &c. Remarks on the Hebraisms and the Symbolical Language of Scripture, a List of Biblical Authors, and a General Table of Texts.

There is a want of order, and to some degree an inconvenience in this, that the passages under each Scripture book do not follow in the regular succession of chapters and verses, but are set down promiscuously as they seem to have occurred. Mr. Wemyss has, upon system, suppressed the mention of the authors from whom he has compiled his materials; assigning for his reason, that 'the regular notation of each author's name, at the close of the several extracts, might withdraw the reader's attention from what is written, to [the person] who wrote it.' But, in adopting this method, is he aware that he is virtually taking upon himself a warranty for the justness of every remark? Such a responsibility we should be very unwilling to incur; for not a few of the proposed emendations of our Common Version, appear to us disputable, and others, decidedly objectionable.

Of omissions it would appear captious to speak, as Mr. Wemyss assures us that he has 'still a strong *corps de reserve*;' but we cannot avoid feeling some surprise at the absence of many solid and important criticisms, for which room might have been made by the ejection of multitudes which are trifling or dubious. Though the chapter of Various Readings is professedly but a selection, yet we should not expect to find some of *the most remarkable* omitted. Such, for instance, are Acts xx. 28. 'Church of the Lord,' or 'of the Lord and God.' The transposition of Rom. xvi. 25—27. to the end of chap. xiv. Eph. i. 18. 'Eyes of your heart.'—v. 21. 'Fear of Christ.' Col. iii. 15. 'Peace of Christ.' 1 Tim. iii. 'Who was manifested.'

In the collection of Passages illustrated by Notes, there are many useful observations, and not a few very trivial and disputable. In page 197, we meet with the following extraordinary translation and annotation: 'John xvii. 2. That he should give to them, *all* (or, *every thing*) that thou hast given to

‘him, (even) eternal life.’ ‘The Common Version renders ‘after Beza, in a way most favourable to predestination. But ‘the above is the natural and proper sense, and contradicts no ‘article of faith.’ A more forced or unnatural construction could hardly be conceived! The neuter $\pi\alpha\upsilon$ occurs in the very same acceptation in chap. vi. 37, 39, of the same Evangelist, to signify persons; and in the latter example, it stands, as here, in the nominative absolute. That the plural $\alpha\upsilon\tau\omicron\iota\varsigma$ is put in apposition with $\pi\alpha\upsilon$ is no difficulty, for it is not uncommon to find a collective noun of the singular number joined with a plural attribute. The rendering of our Common Version ought not to be ascribed to any deference for Beza, which would indeed be a very unjust suspicion, in any case, upon King James’s translators. The greatest adversaries of Beza and of his doctrines, Castalio, Grotius, the Roman Catholic translators of the Mons Testament, Semler, Rosenmüller, and all the best critics, are unanimous in giving it the same interpretation.

Notwithstanding the defects and errors which it is our duty to remark, and to which a work of this nature must be acknowledged to be peculiarly liable, we regard these “Gleanings” as calculated to be useful, and we hope they will be followed by a richer harvest.

Art. VI. *Egypt, a Series of One Hundred and Ten Engravings, exhibiting the Antiquities, Architecture, Inhabitants, Costume, Hieroglyphics, Animals, Scenery, &c. of that Country; with accompanying Descriptions and Explanations, in French and English, selected from the celebrated Work detailing the Expedition of the French, by Baron Vivant Denon, Officer of the Legion of Honour, &c. &c. Royal Folio. The first ten Parts. To be completed in twenty-one Parts. Price 5s. each. C. Taylor. 1815-6.*

A FEW plain statements will furnish our readers with competent information respecting this work. M. Denon, one of the men of letters who accompanied the Egyptian expedition, and distinguished as one of the ablest of the French draughtsmen, published at Paris, in 1802, only two years after his return, his *Travels in Egypt*, in two magnificent Atlas folio volumes, one containing the letter press, by Didot, the other about a hundred and fifty engravings, of fine execution. Within the same year, and at too short an interval for any very careful retouching of the plates, appeared a second edition, the text in two volumes quarto, the plates again in Atlas folio. The first edition was charged in London at about twenty guineas, and has sometimes, in subsequent years, been sold at a much higher price; the second has been put in recent catalogues at about twelve guineas.

We remember looking over the splendid volume of plates, not

long after its appearance. On opening it, we could not but acknowledge a very sensible disappointment. The sight of its colossal dimensions had elated our imagination with the idea of pictures whose magnitude, bearing some analogy to the enormous mass of the Egyptian structures, would almost overpower us with their magnificent images. What was our surprise then, on opening the redoubted *tome*, to find some of the most stupendous structures on which the sun ever shone, represented within a space of comparatively a few inches, somewhere towards the middle, or one side, of an Atlas breadth of paper, which suggested a strong image of a bare, wide, flat, glaring tract of the Egyptian sandy desert. This was not the case with all the engravings, certainly; a minor proportion of them had some tolerable correspondence in dimensions to the volume; but, taking altogether, we doubt whether we have ever seen in a graphical work, such an excess of sumptuous equipment beyond the real magnitude of the artists' performance.

At the same time, allowing for the dimensions, there could be but one opinion as to the excellence of the engravings.

In the same year, 1802, M. Peltier published in London an edition of the work of Denon. The letter-press was in two rather thin quarto volumes, comprising the Travels, with the addition of a very large appendix of interesting memoirs relative to Egypt and its antiquities, which had been published in France by several accomplished members of the Egyptian Institute: the letter-press part of his edition was thus rendered far more valuable than the Paris 'edition.' It was accompanied with a selection of sixty plates, copied from the Paris edition, on paper somewhat larger than the common folio size, forming a volume of most humble exterior shew compared with the gigantic port and presence of the prototype. But then the engravings were by no means reduced in the same proportion. They very fairly occupied their allotted ground of paper, and made no diminutive figure beside the originals. The engravers were Armstrong, Cardon, Mitan, Audinet, Roffe, Pollard, &c. &c. &c. As to the selection of the subjects, M. Peltier says,

'Under the impossibility of copying all the plates of the Paris edition, and in the wish to produce an edition less unwieldy and expensive, I have chosen by preference the drawings which are the most interesting to artists and men of letters. I have set aside the views of the coasts of the Mediterranean, the representations of the battles between the French and the Mamelukes, and the views of the modern towns of Egypt, the costumes and the portraits of the principal personages of the country, who have had any concern with the French army, as being of much inferior interest; but I believe I have omitted nothing of consequence in the department of monuments of antiquity.'

As to the merit of the Plates, he says 'they are at least equal to those of the original, if some of them are not superior.' This was saying, and gratuitously saying, a great deal too much. Several of them, judged by the present standard of excellence, are of indifferent execution, though possibly not unfaithful in point of general representation; and a considerable number claim not more than moderate praise. A very large proportion of them, however, are decidedly good; they could not well be otherwise, as coming from the hands of the workmen whose names are given above. Several are very highly finished and beautiful. On the whole, they constitute a respectable and valuable series of representations.

The propriety of so very particular a notice of Peltier's edition of the engravings, will immediately appear, when we remark that that edition, so far as it reaches, is identical with the present, which is another impression taken from the same plates, with the addition, by the time the work is completed, of about fifty not given by Peltier. Of the history, if we may so call it, of these additional ones, we have no information. We should conjecture that they may have been executed at the same time as the others, and originally intended to accompany them; but not a word of explanation is given. Indeed, the whole series is introduced to the public with a perfect silence as to its origin. We somewhat question the policy and perhaps the absolute fairness, of such a reserve. Persons who deliberate on purchasing a work of very considerable price, without having the advantage of first inspecting it, are desirous and have a right to be plainly informed of every material circumstance respecting the manner of its preparation. We have ourselves heard the inquiry—*What* are these advertised engravings?—from persons apprized of the existence of Peltier's edition of Denon. It naturally occurs, that should they be identical, the latter set of impressions will come with some degree of disadvantage.

We suppose it likely, for indeed we do not know, that Peltier's edition might not be very large, as to number of impressions. We have compared a copy of it with a copy of the first ten numbers of the present publication; and though somewhat of the inevitable difference is clearly perceptible, we think that in this latter work, in the majority of the plates, the impressions do not appear *very* materially impaired. Indeed, it is not a large proportion of them that are worked in that very attenuated and finished style that suffers most by repetitions of impression. So far therefore as can be judged from the copy we have inspected, the plates have come to this second service in a respectable state of preservation.

The case is, of course, still better with the very numerous supplementary engravings, which have not, within our observa-

tion at least, been published before. At the same time it is to be acknowledged, that these additional ones are inferior, in subjects and execution, to the *average* of those published by Peltier. But few of them have the signature of the higher class of artists. The groupes, however, of rough portraits of Egyptians and Arabs, appear to be sketched in a spirited manner; they are on a large scale, and form, we think, the most interesting portion of the supplementary delineations.

To any one who may have looked into the original work, it is unnecessary to remark, that a very considerable proportion of the plates, perhaps as much as one in five or six, are assemblages of simple outlines of hieroglyphics, bas-reliefs, &c.

On the whole, then, there can be no hesitation to pronounce the present a valuable publication, and at a price not exorbitant. Four pages of letter-press explanations, in French and English, accompany each number.

It would be quite impertinent to enlarge, at this day, on the merits of '*Baron Denon*.' The most animated praise is due to the industry, and the wonderful rapidity of execution, evinced in the performance of his part of the business of the Egyptian expedition. But the publisher seems greatly to overrate his opportunities. His narrative shews how miserably those opportunities were restricted by the implacable and universal hostility of the natives against the French, which rendered it absolutely impossible to venture to the smallest distance from the station or march of some strong military party. And the military parties, however much their leaders might wish to accommodate their movements to favour the pursuits of knowledge and taste, (and General Desaix had this disposition in the greatest degree,) were compelled to make this the last object of their attention. In his Preface he acknowledges and laments the inconvenience and transiency of his visits to the most memorable localities. He apologizes, for example, for the slight manner in which he has represented the Pyramids of Saccára, by relating that he traversed the place at a gallop. Several of his seven visits to Thebes, if we remember right, were not of an hour's duration; and in none of them had he the facilities and the time demanded by the signal magnitude and importance of his task. Very few artists could, under the same circumstances, have accomplished so much; but a number of his drawings, of very considerable or even grand objects, could not have been, on the spot, much more than general and almost vacant outlines, to be filled up afterwards from memory: and many, he acknowledges, were on too small a scale, and, from his very unfavourable circumstances, could not have been otherwise. While, therefore, there can be no manner of question as to the general truth and perfectly Egyptian character of his representations, it is more

than probable that in the *minutiæ* of finishing there must be a considerable share of arbitrary disposition. We recollect, for instance, having observed a somewhat different arrangement of hieroglyphics on one of the temples, as represented in an engraving given by Peltier, and in one of the large, rough, but valuable sketches of Major Hayes, published by Mr. Hamilton as illustrations of his *Ægyptiaca*,—sketches, we believe, of the highest authority. It is, at the same time, to be acknowledged, that the exact disposition of such *minutiæ*, is of very little importance to the main purposes of the representations, provided there be a faithful exhibition of the general character and *principal* details of these majestic structures and ruins: and this merit, in a very high degree, is universally ascribed to the French traveller.

Art. VII. *The Life of the Right Reverend Father in God, Jeremy Taylor, D.D. Chaplain in Ordinary to King Charles I. and Lord Bishop of Down, Connor, and Dromore.* By the Rev. Henry Kaye Bonney, M.A. of Christ's College, Cambridge; Prebendary of Lincoln; Rector of King's Cliffe, Northamptonshire, &c. &c. 8vo. pp. 408. Price 12s. Cadell and Davies. 1815.

BIOGRAPHY is a most instructive, but at the same time a very difficult department of history. A nicely discriminative judgement, patient and laborious research, with a deep insight into human character, are essentially requisite to fulfil its just claims with fidelity and reputation. Talents of a high order may be advantageously and therefore laudably employed in investigating and developing the moral features of the human character—the remote but actual springs and motives of human conduct. The meagre, uninteresting, and indeed trifling details, of eminent persons, which are so frequently ushered into public notice, are absolutely offensive to every reader of taste and discernment. How truly unfortunate when a man of distinguished qualifications comes within the grasp of one of the *familiars* of this race of biographical inquisitors. How are his name and memory tortured, and made to speak and to say all that ignorance or party spirit chooses to dictate. And even under the hand of an injudicious or partial friend, a character becomes moulded into so strange a shape, or into so shapeless a thing, that a close inspection destroys all the interest that a slighter knowledge had excited.

We cannot deny that the perusal of the volume before us produced a painful feeling in our mind; and we regret to say that we closed Mr. Bonney's *Life of the pious Jeremy Taylor*, with diminished feelings of veneration towards this distinguished prelate. Every real Christian who is acquainted with the name and writings of Bishop Taylor, must ardently wish to see his

character drawn by a master in the art. It might surely have been expected, that after so many years have glided away, the heat of party spirit had subsided sufficiently to enable a writer to estimate accurately the merits, and to decide impartially concerning the defects, of the subject of his remarks. So far, however, is this from being the case in the present instance, that the design is but ill concealed, of making the life of Jeremy Taylor a vehicle of invective against the enemies of the Star Chamber and the opponents of Episcopacy; an occasion of preferring the most extravagant claims in behalf of the hierarchy, and a channel through which flattery of a most fulsome and indiscriminate nature may be lavished on its more dignified members. Upon no other principle can we account for the minute and tedious accuracy with which many trifling circumstances are here detailed, while events of deep interest are passed over in a most cursory manner. A prominent place is given to the notice of persons who had but a very remote connexion with the subject of these memoirs, while others, whom an impartial writer would have mentioned with honour, are either kept out of sight or branded with infamy. To the same cause also it is to be ascribed, that the extracts from the numerous and valuable writings of Taylor, which are introduced, are chiefly those which celebrate the immaculate purity and consummate excellence of the Established Church, and represent her enemies as irreligious, hypocritical, ignorant, and utterly contemptible; persons, as this biographer informs us, 'whose hypocrisy and blasphemy cannot be contemplated by any religious mind without indignation and horror.'

The proper subjects of biographical disquisition naturally divide themselves into three classes. The first consists of persons whose reputation is founded wholly on the elevation of their genius, on the splendour of their talents, or on the extent of their erudition. Belonging to this class, our readers will readily supply many names of men from both the ancients and moderns, whose genius was adapted to enlighten the darkest ages, and who needed not the concurrence of favourable circumstances, or the patronage of the great, to raise them far above the ordinary level of their species. The second class includes those who are indebted for their posthumous fame, chiefly to the peculiar situations into which they were thrown, as if by accident, and to the eventful periods in which they lived. Among these are the long lists of conquerors, and heroes, and ambitious statesmen, and factious demagogues, thousands of whom would have slept in obscure graves, had not circumstances over which they had no control, lifted them into public notice. The third is composed of men who owe

their celebrity to the concurrence of both these causes ; who are indebted partly to their superior genius, and partly to the circumstances of the times in which they lived, for the distinction they have acquired. To this last class Bishop Taylor belongs. He was unquestionably a man endowed with so vigorous a mind, so exuberant a fancy, and who possessed stores of learning so ample, that he must in any country and at any period have attained to eminence. But besides this, the history of the memorable period in which he lived, is so deeply interesting, and its political transactions are so interwoven with the memoirs of his life, that on these accounts alone, his name must always occupy a distinguished place in British Biography.

The principal events of the life of Bishop Taylor, may be brought into a very narrow compass. He was born at Cambridge, in 1613, of parents who were in an humble station of life, his father having followed the occupation of a barber. At three years of age, he was received into the free-school then recently been established in his native town. His progress in learning was so rapid, that he was admitted into Caius College, as a sizer, at the age of thirteen. The system of education in the University, had become at this time greatly improved : in consequence of the writings of Lord Bacon, a new mode of investigation was established, which tended greatly to advance the interests of truth and knowledge. Theory began to give place to philosophical demonstration, and classical literature thrust aside the absurdities of the Schoolmen. Taylor was among the first to study with avidity, and to adopt the purer system of philosophy, and he afterwards exerted himself in communicating it to others. At the age of eighteen he took his bachelor's degree, and about the same time he was elected fellow. Before he had completed his twenty-first year, he took orders, and immediately afterwards an incident occurred, which seems to have had a considerable influence in determining his future career. He was requested by one of his college companions, to supply his turn at St. Paul's Cathedral, a service which he performed with so much ability as to attract the notice and secure the patronage of Archbishop Laud. At the solicitation of this newly acquired patron, Taylor quitted Cambridge, and became Fellow of All Souls College in Oxford ; where he spent several years in literary retirement. About this time the Catholics seemed to indulge sanguine hopes of numbering this distinguished youth among their proselytes, who were very numerous. Mr. Bonney ascribes this expectation to his ' intimacy with Francis à Sancta Clara, a member of the ' Romish Church ; his knowledge of popish writings, which ' was extensive ; and the *fervour of his piety, which glowed*

'with seraphic warmth.' It is however more probable, that it was founded on the more than *Semi-Catholicism* of his archiepiscopal patron, and the strong tendency to Popery which then began to manifest itself in the court of Charles I. But the fallacy of these hopes was soon discovered by a sermon preached at Oxford in 1638, which stands first on the list of his numerous publications, and which was exclusively directed against the errors of the Roman Church. Having been introduced by Laud to royal favour, he was appointed chaplain in ordinary to the king, in 1637-8, and about the same period, was instituted to the rectory of Uppingham, in Rutlandshire. Those of our readers who are acquainted with the eminently devotional writings of Jeremy Taylor, will readily believe, that he entered with pious zeal on the sacred duties of his office, and was unremitting in his attention to the spiritual concerns of his flock; but they will doubtless be surprised to find that this part of his character must be supplied by their own imagination. His biographer despatches this important feature of his official character, in a single sentence; and he proceeds to inform us, that he was always present at the election of parish officers, that he negotiated with the Bishop of Peterborough concerning an organ, and that he entered, with his own hand, in the parish books, a list of the books, vestments, vessels, and other furniture that belonged to the church.

As many of our readers may not be sufficiently enlightened on this subject, we shall extract for their edification, and for the instruction of Church-wardens in the duties of their office, part of the note which contains the items of these sacred utensils. If the Author had not taken care to inform us that they belonged to the Protestant Church at Uppingham, we should have ignorantly imagined that they formed a part of the splendid pageantry of our Lady of Loretto's Chapel*.

Public affairs were now drawing towards a crisis. Laud, whose arbitrary and tyrannical measures contributed more than all beside, to demolish the fabric of episcopacy, and to under-

* "They are stated as follows: One chalice with a cover silver and gilt, two patens silver and gilt, two pewter flagons; one diaper napkin for a *corporale*, (which signifies, we are told, "*Sindonem, in qua Corpus Christi fuit involutum,*") one bible, one book of common prayer, one altar cloth of green silk damask, two altar cloths of diaper, one long cushion of crimson velvet lined with crimson serge with four great tassels of crimson silk; one short cushion of the same, one tippet of taffety sarcenet, one surplice; two black hoods of serge lined with taffety sarcenet. All these were dedicated on the 10th of May 1639, for the use of the Church of Uppingham, by the Bishop of Peterboro' in his Cathedral Church."

mine the throne itself, fell a victim ; not as Mr. Bonney asserts, to the malice of vindictive enemies, but to his own pride and ambition. Taylor and others took alarm, rushed into the breach, and strained every nerve to prop up the tottering edifice. Soon after Bishop Hall had published his "Humble Remonstrance," (to which several of the most eminent Nonconformist ministers replied, under the well-known signature of Smectymnuus,) Taylor produced a tract entitled, "Episcopacy asserted," which was published by royal authority. But neither the polemical acumen of these disputants, nor the royal sanction with which they were invested, could stem the torrent which had set in with irresistible force. The misguided and unhappy Charles appealed to arms, and was speedily driven from his capital. With a fidelity that reflects great credit on his memory, Taylor now attached himself to the person, and resolved to share the declining fortunes, of his sovereign. Desirous of administering the consolations of religion to his prince, when they might be most needed, he continued during several years to accompany the movements of the royal army, and to expose himself unarmed to all the perils of war. At what time and by what circumstances he was induced to withdraw from this post of danger, is not known, but it is certain that he retired into Wales in 1645. In the first period of his retirement, his straitened circumstances obliged him to undertake the education of youth ; but afterwards he resided in the mansion of the Earl of Carberry, at Golden Grove, in whose family he officiated as domestic chaplain during several years, and beneath whose hospitable roof many of his best practical works were composed. These productions were highly appreciated, not only by those of his own party, but by many distinguished republicans, who were induced by a respect for his piety and talents to shew him repeated acts of kindness. In reference to this part of his history, he writes thus in the Epistle Dedicatory to his "Liberty of Prophesying :"

"In the great storm which had dashed the vessel of the Church in pieces, he had been cast upon the coast of Wales, and in a little boat thought to have enjoyed that rest and quietness, which in England, in a greater, he could not hope for. Here he cast anchor, and thinking to ride safely, the storm followed him with such impetuous violence, that it broke a cable, and he lost his anchor ; and here again he was exposed to the mercy of the sea, and the gentleness of an element that could neither distinguish persons nor things. And but that he who stilleth the raging of the sea, and the noise of his waves, and the madness of the people, had provided a plank for him, he had been lost to all the opportunities of content or study. But he knew not whether he had been more preserved by the courtesies of his friends, or the gentleness and mercies of a noble enemy."—
p. 56, 57.

In 1654, an attempt was made by some of the Royalists to overthrow the Commonwealth, and replace the Stuarts on the throne. In consequence of this conspiracy, Taylor fell under suspicion; a warrant was issued for his apprehension; and he was, for a short time, committed to Chepstow castle. It is evident however from his own statement, that he was treated with great lenity and indulgence. Soon after his liberation, he was induced, partly by a severe domestic affliction, and partly by the desire of superintending the publication of his works, to remove to London. During his residence in the metropolis, he officiated statedly, as minister, to a small congregation of Royalists, who still adhered to the formularies of the Church of England; and it does not appear that either himself or his hearers were interrupted in their religious exercises. By this means he was introduced to the friendship of Lord Conway, who afforded him a peaceful retreat during the remainder of the Interregnum, at Portmore in Ireland. When measures were adopted to procure the restoration of the Stuarts, Taylor, with many others, hastened to London. His signature was affixed to the memorable 'Declaration of the Nobility and Gentry,' in which a pledge was publicly given, that 'all rancour and former animosities should be buried:' a pledge which was soon afterwards as publicly violated. Mr. Bonney inserts this document, as a proof of the temper and moderation of the party by whom the king was restored; but it is on the other hand a convincing proof of their duplicity and treachery, particularly when viewed in connexion with the iniquitous history of those times. We are, however, willing to believe, that the guilt of this treachery does not belong to all who subscribed the declaration; but merely to a few time-serving parasites, who made such upright and conscientious men as Taylor, their dupes. It must have occasioned him deep regret in future years, to find that he had given a pledge which he was utterly incapable of redeeming.

The highest dignities of that Church to which he had so firmly adhered in her adversity, and which he had defended with so much ability, were now offered for his acceptance; nor does the history of that Church contain many instances in which those dignities have been so worthily bestowed. It had been the height of ingratitude in the restored Monarch, not to reward the old and tried friend of his unhappy parent; and to the newly-established Episcopal Church, not to place at her head one of her brightest ornaments and ablest defenders. Almost immediately after the king's accession, Taylor was preferred to the bishopric of Down and Connor, to which was afterwards annexed that of Dromore. It is somewhat amusing to observe with what complacency our biographer dwells on

the splendid spectacle which was exhibited, at this period, of the consecration of three archbishops and eleven bishops, at one time, in the Cathedral of St. Patrick; the ceremony of which was concluded with the following chorus, written for the occasion, by the Dean of St. Patrick :

‘ Angels look down and joy to see
Like that above a *monarchy* ;
Angels look down, and joy to see
Like that above an *hierarchy* .’

In consequence of the holy rites performed on this occasion, ‘ at which the lords justices and council, and general convention, with the mayor and aldermen, attended in their robes,’ Mr. B. gravely tells us, that ‘ the new bishops, like the apostles ‘ at Jerusalem, received *power* from on high, before their ‘ dispersion to the several flocks, over which the Holy Ghost ‘ had made them overseers :’ but in what that *power* consisted, or by whom it was conveyed,—whether by the letters patent of Charles II. or by the imposition of the hands of the archbishop, he does not condescend to inform us. To make the parallel complete, he should have stated, that on their arrival in their several dioceses, they began to work miracles, and speak with tongues, and prophesy ; for it is to these special and miraculous gifts that the passage, which is accommodated to this consecration-service, originally refers. Placed in new and widely different circumstances, the bishop now directed his studies to a different object, and instead of vindicating Episcopacy as formerly, he began to attack the errors and superstitions of the Romish Church, some curious instances of which are recorded in the present volume. The composition of several polemical and practical treatises, together with his diocesan duties, seem to have filled up the few remaining years of his life. His death took place in 1667, ‘ when,’ according to his biographer,

‘ He who, with such weight of argument had defended the cause of truth ; He who with unexampled eloquence, had displayed to man the grounds of happiness ; He who, with such moving accents, had forewarned the world of the incessant march of death by the uncertainty of life, was now to ratify his word by his own example. Thus engaged, whilst his mind was intent upon those gracious words of his Saviour, “ Blessed are the poor in spirit,” &c. he was summoned to practise his own advice : “ Say no more, but when God calls, “ lay aside thy papers, and first dress thy soul, and then thy hearse.” ’
pp. 354—5.

His Funeral Discourse was delivered by the most intimate companion of his latter years, *Dean Rust*, and Mr. B. has described it as a Sermon which, ‘ in expression and pathos has ‘ seldom been surpassed.’ Our readers shall judge.

‘ To sum up all, this great prelate had the good humour of a gen-

tleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counsellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint: he had devotion enough for a cloister, learning enough for a university, and wit enough for a college of virtuosi; and, had his parts and endowments been parcelled out amongst his clergy that he left behind him, it would perhaps have made one of the best dioceses in the world. But alas! "our father, our father; the horses of our Israel, and the Chariot thereof," he is gone and has carried his mantle and his spirit along with him up to heaven; and the sons of the prophets have lost all their beauty and lustre, which they enjoyed only from the *reflexion of his excellences, which were bright and radiant enough to cast a glory upon a whole order of men.* But the sun of this our world, after many attempts to break through the crust of an earthly body, is at last swallowed up in the great vortex of eternity, and there all his maculæ are scattered and dissolved, and he is fixed in an orb of glory, and shines among his *brethren stars*, that in their several ages gave light to the world, and turned many souls unto righteousness: and we that are left behind, though we can never reach his perfections, must study to imitate his virtues, that we may at last come to sit at his feet in the mansions of glory.'

We profess ourselves utterly at a loss to reconcile this tissue of extravagant conceits and turgid flatteries, either with piety, good taste, or even common sense.

The greater part of this volume consists of notices of the successive publications of Dr. Taylor, in the order of time in which they appeared; summaries of their contents, and copious extracts. We have not been at the pains to examine whether the bishop is responsible for all the extravagant high-church pretensions to which his biographer has given currency in his name. If it is so, we cannot wonder that the Papists should have indulged hopes of him, for we are not aware that the bishops of Rome themselves, in the plenitude of their priestly pride, ever carried their pretensions higher. To what degree of authority have they ever aspired, beyond that of *creating apostles?* Yet Mr. Bonney informs us, that

'Taylor, in his Tract on *'Episcopacy,'* employs consummate learning, and adduces powerful evidence to demonstrate that Christ instituted a government in his Church, which was first committed by him to the Apostles, with a power of *joining others, and appointing successors in the apostleship*, that this succession into the ordinary office of apostleship is continued in the order of bishops; for *the apostle and bishop are the same as well in name and person as in office*; which Christ himself has made distinct from that of Presbyters—conferring on apostles some powers, which he did not give to others; as of ordination, confirmation, and *superiority of jurisdiction*; so that *bishops are successors in the office of apostleship, according to the general tenor of Antiquity.*' pp. 22.

Is it possible that this Master in Israel could have been ignorant that it was essential to the office of an apostle, that he should have been "a witness of the resurrection of Christ?"—that the Apostles of Jesus Christ themselves did not presume to appoint one to fill up the place of *Judas*, but referred the choice to God himself, by *the use of the lot*; and that the Apostle Paul makes the *validity* of his office rest on his having been constituted an apostle—"not by man, but by revelation of Jesus Christ?" A singular concession is made in connexion with the forecited passage, that the distinguishing of names, (alluding particularly to those of bishop and presbyter or elder,) did not take place, till *after the death of the Apostles, 'which names before were used in common.'* So then, it seems from the confession even of this high-toned Episcopalian, that the establishment of a hierarchy in the Church, is an *innovation* which crept into the Church after the Apostles' death, or an improvement upon the apostolical constitution of the primitive Churches. Now this is downright Nonconformity—the precise doctrine which has been maintained in all the ordination services of Protestant Dissenting Ministers, from the days of the Puritans to the present period!

The next object to which the distinguished polemical talents of Taylor were directed, was a defence of Liturgical forms of worship. This treatise is written with peculiar moderation and temper, considering the state of the times, and the violence of political parties. In it he justly censures those enthusiastic notions relative to extemporary prayer, into which some had fallen, and which are not even in the present day quite extinct; and states that,

'Whatever this gift is, or this spirit of prayer, it is to be acquired by human industry, by searching the Scriptures, by reading, by conference, and by whatsoever else faculties are improved and habits enlarged. God's Spirit hath done his work sufficiently this way, and he loves not either in nature or grace, (which are his two great sanctions,) to multiply miracles when there is no need.'

But when, in a subsequent part of this tract, he proceeds to affirm that 'set forms of Liturgy are necessary to preserve 'unity in the Church,' and that 'their absence must prove a 'fruitful source of heresies and divisions,' we feel disposed to ask—Have these liturgical forms produced the effect which is ascribed to them? If, by 'unity,' he meant only the stated observance of the same forms, this boasted argument dwindles into a mere truism; but if it mean *unity of faith*, facts prove the contrary. for we will venture to affirm that there are as many varieties of religious opinions, and those too on subjects of vital importance, *within*, as there are *without* the pale

of the Establishment; though the desks may, in all cases speak the same language, the pulpits will be found to be as discordant as if no such authorized standard was prescribed—or as when “every company uses a new form of prayer at every convention.”

Mr. Bonney furnishes us with a rather curious abstract of a Discourse of Baptism, published by Dr. Taylor in 1653. As a theological authority, few would lay much stress on the opinions of this eloquent writer; but they present a specimen of the doctrines at that time held by Episcopal divines, and his biographer does not intimate any thing bordering upon disapprobation or disagreement.

‘After laying down what the rite of Baptism is, he proceeds to shew what are the benefits arising from it, and points out the first fruit to be, admission into Christ’s kingdom; the next, adoption into the covenant; the third, a new birth by which we enter into the new world, *the new creation*, the blessings and spiritualties of the kingdom. He asserts that “In Baptism all our sins are pardoned; and not only this, but that it puts us into a state of pardon for the time to come.”

‘The next benefit of Baptism, which is also a verification of this, he states, is a sanctification of the baptized person by the Spirit of Grace; and that to understand this we must consider it by its real effects, and what it produces on the soul.

‘1st. It is suppletory of original righteousness, and the effect of the spirit is “Light” or “Illumination.” And he descends upon us in Baptism, to become the principle of a new life. But all these intermedial blessings tend to a glorious conclusion; for he adds, “Baptism consigns us to a holy Resurrection. And lastly, by *Baptism we are saved.*”’ pp. 179—80.

We are obliged to depend upon Mr. Bonney as to the accuracy of these quotations, but ‘the judicious Hooker’ does not stop very far short of Bishop Taylor in his representation of the efficacy of Baptism.*

* The considerations suggested by Dr. Watts in his “Humble Attempt,” in reference to the *advantages which Protestant Dissenters enjoy in matters of religion*, deserve to receive at this time peculiar attention, as pointing out the personal use to be made of the present controversy. The first advantage which the Dr. mentions, is this.

‘You are not in so much danger of taking up with the outward forms of religion, instead of the inward power and more spiritual part of it, as your neighbours may be, and that particularly in the two following instances. *First, You are in no such danger of mistaking Baptism for inward and real regeneration*, as those who are educated in the established church. You are not in the least tempted or encouraged in any of your Ministrations to suppose that your

But the most important, and by far the most valuable of Jeremy Taylor's controversial writings, is his "*Liberty of Prophesying*," in which he contends for toleration on a scale far too wide to accord with the prejudices of his biographer. In pleading for liberty of conscience in behalf of himself and his brethren, he maintains that 'free toleration should be allowed to all' who did not speak against the Apostles' creed, weaken the hands of Government, or were not enemies to a good life. In resting the question on so *broad a basis*, and by insisting upon the freedom of all Christians to exercise their worship, who do not offend in the above mentioned principles, Mr. Bonney seems to think, that 'in his zeal for his injured brethren he may have overstepped those bounds which are necessary for the preservation of spiritual government and unity in the Church.' What this liberal and tolerant biographer's sentiments are on the question of religious liberty, may be gathered from a note which is introduced somewhat violently in p. 313. Having

souls are regenerated by the outward ceremony of Baptism, or that you are really born again, and made new creatures by being baptized with water, to which unhappy and dangerous mistake the office of Baptism in the church of England hath been thought to give too much countenance in the plain sense of the expressions, and without any sufficient guard or caution. And the answer in the Catechism which children are taught, does but too much confirm and establish them in this mistake. And when their parents hear it mentioned so expressly at the Baptism, that *the child*, after it is baptized, *is regenerate and grafted into the body of Christ's Church*, and that *this infant is regenerated with the Holy Spirit*, 'tis no wonder if they encourage children to believe in a most literal sense what their Catechism expressly teaches them, that they are all born again so as to become *the children of God, members of Christ, and heirs of heaven by baptism*. I readily grant that many of the ministers of the church and the wiser Christians do know and believe that there is no such inward grace and salvation really communicated by baptismal water: yet almost all the expressions in the offices relating both to public and private baptism, and to the baptism of those of riper years, establish persons in the same mistake, and that, as I hinted before, without any manifest caution to secure them from it.

'But you, my friends, who separate from the national forms of worship, are afraid of receiving this doctrine, for you think it a matter of dangerous consequence both with regard to yourselves and your children.'—'You therefore lie under the strongest obligations to see to it that you have better evidences of regeneration than your mere baptism with water.' pp. 175—179. (12^{mo} edition, 1731.) This dangerous opinion respecting baptism, Dr. Watts subsequently shews, is '*repeated in the office of Confirmation*,' which is the second instance to which he refers. The solemn application which he makes of the argument, ought to be impressed on the minds of all who have attended to this important subject.

stated in the text, that 'the seat of the Earl of Bridgwater had been, before the Rebellion, the scene of Milton's *Comus*, and that after the Restoration it had fallen into the hands of a nobleman of equal worth, and fostered a muse of equal vivacity,' he proceeds in a style worthy of a Bonner, a Laud, or a Sacheverel, to remark, that—

'High as the burlesque may seem in Butler's incomparable poem, it is but a transcript of the mode of reasoning which prevailed at that time amongst the independent party; whose hypocrisy and blasphemy cannot be contemplated by any religious mind without indignation and horror. At the same time a more striking lesson cannot be produced against the *indulgence of the wild opinions which led to such results*. And no argument can carry with it such powerful conviction of their inevitable and fatal consequences, as a reference to the plain history of those enthusiastical and rebellious times.'

It must however be remembered, that Taylor, at the time of writing this plea for religious toleration, which seems to have given such alarm to his biographer, was, in point of fact, a *Dissenter*. In common with many other zealous partisans of the royal cause, he had been deprived of his benefice, and prohibited from using, in public worship, the Liturgy of the Church of England. These privations had a wonderful effect in removing the film of prejudice from his eyes. But after the lapse of a few years, when ecclesiastical honours were lavished upon him, his opinions on this subject must have undergone a material change, or he could never have consented to sit as a member of that Privy Council from which those persecuting edicts proceeded, by which two thousand of the best men the Church of England ever contained, were ejected, silenced, in many cases imprisoned, and in some swept into an untimely grave. Such is the corrupting influence of power and opulence even on the best of men!

As a favourable specimen of our Author's style of composition, we shall extract the comparison he has drawn between this distinguished prelate and the admirable author of '*Paradise Lost*;' a parallel which would certainly have done him great credit, had not its excellence been neutralized by a note, in which it is insinuated that our British Bard shines in plumes borrowed from the Bishop of Down and Connor!

'Milton may be first selected, as coming nearest to him (Dr. Taylor) in many particulars. Born within five years of each other, and educated in the same university, they launched forth into life at a period the most eventful that England ever witnessed, when two powerful parties were drawing towards an open rupture, each supported by abilities that have rarely appeared in any age. The minds of both Taylor and Milton "had a large grasp;" their spirits were firm, cou-

rageous, and ardent; their understandings intensely fixed upon religion. In the hour of contention two such characters could not be indifferent spectators. The one plunged into the tide of boundless liberty, the other espoused the cause of violated prerogative. Zeal prompted the hand of both, which gave an elevated tone to every chord they struck, whether in the cause of politics or religion. Milton embellishes his style often when least expected. If he be writing on the rules of education, he breaks from the sober and deliberate march of the philosophical enquirer, detains the mind no longer in the demonstration of that part of the subject which he is discussing, but says, "I will strait conduct you to a hill side, where I will point ye out the right path of a noble and virtuous education, laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming." In this and other passages that might be cited from the prose of Milton, we perceive that we are conversing with a person of a high and majestic order, whose energy may be thought to equal, but not surpass that of Taylor. In intellectual opulence, in brightness of fancy, in richness and fluency of expression, the balance is so nearly even, that we hesitate to pronounce which side preponderates.

Art. VIII. *Farewell Sermons of some of the most eminent of the Nonconformist Ministers, delivered at the Period of their Ejectment by the Act of Uniformity in the Year 1662.* To which is prefixed, An Historical and Biographical Preface. 8vo. pp. xvi. 449. 11s — Gale and Fenner, 1816.

THE larger proportion of the Sermons contained in this collection, were not delivered on the 24th of August, as is erroneously stated in the Preface, but on the 17th of that month, the Lord's day that immediately preceded the Feast of Bartholomew, in 1662, when the Act of Uniformity took effect. The originators of this cruel Act well knew what would be the nature of its operations, and it is therefore quite reasonable to infer that they were perfectly satisfied in regard to the consequences which they foresaw would result from it. The Act was not designed to alarm the unholy, or to rouse the indolent; it left them in full and quiet possession of their offices and of their ease. It was a political institute, directed against the pious and the diligent in the Church, whom it expelled beyond its pale; and thus the kingdom was wholly abandoned to its haughty triumph over principles which Apostles would have gloried in maintaining, and over persons, as the victims of its vengeance, whom they would hail as fellow-helpers of the truth.

Were the pious clergy of the Establishment to resign their preferments in the Church, it would, it should seem, be a ques-

tion with some persons, whether situations elsewhere of equal utility with those they now occupy, could be pointed out for them :—whether it would be an advantage to the cause of true religion in the land, that no parochial cure should be administered by men, allowed to be well qualified to stem the torrent of heretical pravity? Such reasoners, it would seem, are not aware that the whole force of their arguments directs itself with keen severity against their own Church. Many good men, members of the Establishment, have most unreservedly condemned the Act of Uniformity: still, that Act has even Evangelical apologists. Here, however, we need not have recourse to supposition, on which to found our appeal: a fact readily offers itself. The Act of Uniformity, it is well known, ejected more than two thousand ministers from the Church, a much larger number, it is probable, than will ever again, at one time, quit its communion. Was it, we may ask, an advantage to the cause of true religion in the land, that men, so ably qualified to stem the torrent of heretical pravity, as the confessors of Bartholomew's day, were deprived of their parochial cures? We are quite willing, and indeed are desirous, at all times, to acknowledge to the utmost the qualifications of the pious clergy of the present day; but certainly we cannot concede that their qualifications are superior to those of Bates, and Baxter, and Howe, and many others of the Nonconformists. By the silence which was imposed upon these men, multitudes of immortal souls were consigned over to the danger of perishing everlastingly. And what situations of equal utility, we would ask, with those which they occupied, would Evangelical apologists for this Act have pointed out to the ejected clergy? Their situations were as important as those in which the Evangelical clergy of our days are placed. But it is an undeniable fact, that had the measure involved the spiritual misery of half the nation, the Act would have passed: no consideration that the land would be left destitute of the means of salvation, would have arrested the Act in its progress, or delayed its execution even for an hour.

But while we adopt this method of pointing out the inconsistency of those persons who attempt to extenuate the forcible ejection of the Nonconformists from the Church, we do not shrink from fairly meeting the question.

On the supposition that in consequence of our representations a secession to any extent from the Church were to be effected,—that twenty or forty Evangelical clergymen, that is, a number equal to a hundredth, or a fiftieth part of the ejected ministers, should leave their parochial cures, we have been called upon to contemplate the evils which would be produced by such a measure. Shall we adopt the reasoning that has elsewhere been urged, that the ejection was beneficial to the cause of

religion, as an enlarged sphere of action was by that measure prepared for the ejected ministers? It is true that the things which happened to them tended to advance the interests of the Gospel, and that numerous flourishing religious societies were formed and nourished by their care: but it must be added, that these originated and were matured under circumstances of which the Church could not be an approving party. When they were cast out, the rulers of the Church considered that there was an end to their character and work as ministers and pastors: all the good they subsequently accomplished, was done at the peril of life. It was made penal for them either to preach, or to conduct public worship: they were immured in prisons, exposed to the most grievous vexation, and doomed to every kind of wretchedness.

No difficulty, however, could possibly arise in regard to finding situations of equal utility with those which the Parish Churches of England offer. The Nonconformist ministers found such situations: 'God dwells not in temples made with hands.' The ejected ministers preached in the fields to congregations as large as any they had ever addressed in Gothic edifices; they gathered around them on the mountains and in the plains, which they had sought at the risk of life, multitudes as numerous as had ever hung upon their lips in consecrated buildings.

Were any of the pious clergy to resign their preferments in the Church from a real conviction of its errors, we cannot believe that their utility would be at all diminished. Loosened from the fetters which the laws of their complicate ecclesiastical polity impose upon them, they would be enabled more closely to approximate in their practice to that of the primitive teachers of the Gospel. They would no longer be compelled to confine their preaching to the parish church, or the chapel of ease. But as ministers of the Establishment, they have no other situations of utility, than the consecrated edifices of the land. When these are deprived of ministers who teach the way of salvation, the prospect is truly deplorable. It is of no consequence on what ground the ministers of Christianity take their stations while they are engaged in declaring its counsels: fields, and *barns*, and dwelling-houses, as well as chapels and meeting-houses, afford them the *πῶς ὅτι*. The opposing class are compelled to confine all legitimate preaching to buildings consecrated by their Episcopal superiors. We cannot see that true religion would have any thing to fear, were the Evangelical clergy to abandon their stations in the Church. But as such direful consequences are anticipated in the supposed removal of the pious clergy from their parochial cures, we ask, What were the consequences likely to follow the enactment of

the Act of Uniformity, while it was a measure in contemplation?—Many hundreds of the most pious and best qualified of the clergy are on the point of being excluded from the useful stations which they occupy as Christian teachers! What a subject for the serious consideration of real Christians! And it is one, not of hypothesis—not of possibility, but of fact.

The state of the Episcopal Church after this expulsion of its purest and most faithful ministers, gradually deteriorated, till Evangelical preaching became almost annihilated within its pale, and heretical pravity overspread the land. The Act of Uniformity, therefore, if the visible means of saving mankind be of primary consideration to a Christian, cannot fail of receiving his condemnation, as a measure fraught with incalculable mischief, and directly tending to accomplish the everlasting ruin of souls. If there are those who do not view it in this light, can their eye be single? Other interests than those of truth, and other fears than those which the apprehension of men's perishing in ignorance and sin awakens, must predominate in their minds. 'Forbidding the Apostles to speak to the Gentiles that they might be saved,' was the circumstance of guilt which filled up the measure of Jewish criminality, and prepared the Jewish people for the day of Divine vengeance. The Act of Uniformity and the proceedings of its advisers and enactors towards the Nonconformist ministers, were directed to a purpose precisely similar: "Forbidding them to speak to men, that they might be saved." The conduct of the patronisers of this Act, is utterly incapable of defence in the judgement of those who identify all that constitutes salvation with the preaching of the Gospel. If there be circumstances which prevent any class of persons from bearing down the full tide of their reprobation on this infamous Act, they are clearly those which have no connexion with the simplicity of Christian truth. The contrast which the 'Established Church' presents to the primitive Church of Christ, is prominently striking? The spirit and the principles of the former bear no resemblance to those of the latter. The primitive Church was spiritual; the Church of England is a temporal institute, an establishment formed of a political basis, and governed by political laws. Its Constitution and Acts convey, we apprehend, no very incorrect notion of what was not in our Lord's mind, when he asserted that his kingdom was not of this world, and all candid discerning men may easily perceive, that laws which could not be executed without silencing and ruining Christian Ministers, who were exemplary in their office, and blameless in their lives, could not originate in the acknowledgement of Christ's authority, nor be intended for the furtherance of spiritual objects.

The ejectment of the two thousand divines, could not have

occurred in a purely spiritual Church ; and while this infamous transaction stands recorded in ecclesiastical history, it will be a prominent proof that the Church Establishment is a secular and a political institute.

These discourses exhibit nothing which indicates indifference towards the truth, or betrays the neglect of spiritual interests. They abound with forcible inculcations to Christians of a proper attention to their religious duties. The preachers strenuously exhort their hearers to attend a ministry calculated to promote their spiritual welfare. And this conduct, it may be remarked, is the very reverse of what some Evangelical clergymen of the present day have recommended. More than one instance might be produced, where stated attendance in the parish Church has been inculcated as the duty of the people from whom their evangelical Pastor was about to remove, and his successor might be a 'deceiver of the people,' a preacher of error, not of truth. Attendance on a preacher of 'damnable doctrine,' doctrine which the evangelical pastor has denounced as destructive to the souls of men, has been indirectly urged as a duty, in preference to attendance on the ministrations of a pastor, out of the Church, whose doctrine and manner of life accord with the doctrine and practice of the clerical adviser. On what principles acknowledged by the Gospel can such advice be founded? Ought a minister of Christ to be accessory to the diffusion of error? Can he be acquitted of the charge of aiding in the administration of death, by taking part with those who present to the lips of men the 'poisoned chalice' instead of the water of life? There are clergymen, we well know, who are honourable exceptions, whose counsels better accord with their professions : but it is painful to remark that any man bearing the name of a Christian Teacher, and occupying no mean place as an Evangelical clergyman in the Church, should symbolize with error that involves eternal death, as he assuredly does who aids its operations by giving, in any circumstances, and for any reasons whatever, his sanction to a practice which infallibly exposes to such a peril. The depreciation of truth in any case is one of the highest of moral offences.

We should fail in our duty in reviewing the Sermons before us, were we not to notice the truly Christian temper which pervades them. They were delivered under circumstances of the most painful kind. Their Authors had received harsh and unmerited treatment, and experienced the sharpest provocations. They had wives and children for whom they wished to provide ; they had friends among whom they would have fondly remained ; they had homes to the attractions of which they were feelingly alive ; but all these they were compelled for conscience' sake to abandon ! Yet, such was their patience under injuries, so

well did they support their Christian character, that in these their last public addresses, no bitter invective, no imprecations, no improper expressions, escape their lips.

‘Do not,’ says Dr. Jacomb, ‘add affliction to affliction; be not uncharitable in judging of us, as if through pride, faction, obstinacy, or devotedness to a party, or which is worse than all, in opposition to authority, we do dissent. The Judge of all hearts knows it is not so: but it is merely from those apprehensions which after prayer, and the use of all means do yet continue that doing thus and thus, we should displease God; therefore deal charitably with us in this day of our affliction. If we be mistaken, I pray God to convince us; if others be mistaken, whether in a public or private capacity, I pray God in mercy to convince them.’ p. 156.

‘I know you expect I should say something as to my non-conformity. I shall only say thus much. It is neither fancy, faction, or humour, that makes me not to comply, but merely for fear of offending God. And if after the best means used for my illumination; as prayer to God, discourse, study, I am not able to be satisfied concerning the lawfulness of what is required: if it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next.’

Dr. Bates’s Sermon, p. 181.

‘Seeing this is like to be the last opportunity that I shall have to speak to you from this place, being prohibited to preach unless upon such terms as I confess my conscience dares not submit unto.—Could I see a sufficient warrant from the word of God for those ceremonies and other things that are enjoined, I should readily submit unto them; for I can take the great God to witness with my conscience that nothing in the world grieveth me a hundredth part so much as to be hindered from the work of the ministry, and to be disabled from serving my great master Christ in that employment. But seeing I cannot find my warrant thence, I dare not go against my conscience and do evil that good may come.—I dare not give my assent or consent to any thing in God’s worship, which is not warranted from his word; but I think it the lesser evil of the two to expose myself to sufferings in the world, rather than to undergo the checks and reproaches of a wounded and grieved conscience.’

Mr. Gaspine’s Sermon, p. 392.

This volume contains the farewell discourses of Calamy, Manton, Caryl, Case, Jenkin, Baxter, Jacomb, Bates, Watson, Lye, Mede, Newcomen, Brookes, Collins, Gaspine, Seaman, and Evanke. The names of these divines are so well known, and most readers of theological works are so well acquainted with the character of their writings, that we need not extend our observations on this republication of their valedictory discourses. We shall transcribe a paragraph from Mr. Gaspine’s Sermon, as that of an Author who is less known by his writings than most of his associates.

“ Is not the kingdom of heaven that thou art entitled to, enough to make thee amends for all thy trouble and calamities in the end? Art thou troubled by the profane world, and vexed up and down by thy enemies, and not suffered to rest in quiet? And is it not enough for thee that the kingdom of heaven is the place of thine eternal rest and happiness, where thou shalt be for ever advanced above their reach? Art thou exposed to the loss of thy place and estate in the world, and will not an incorrupted crown of glory and an eternal inheritance among them that are sanctified, make thee amends for those petty losses that thou sustainest here? Art thou the off-scouring of the world here? And is it not enough that thou shalt be glorified in the presence of saints and angels hereafter? Art thou slandered and reproached by the world? And is not this enough to support thee that thou shalt be acquitted at the bar of Christ? Dost thou suffer the loss of liberty? And art thou under restraint and imprisonment, and is not this enough to comfort thee, that thou art free from the captivity and fetters by which so many thousands in the world are led captive by Satan at his pleasure, and that thou art free from the prison of hell? Put the case (which is the greatest trouble that a godly man can undergo in the world) thou art to lose thy life for the sake of Christ, and of a good conscience, however a believer's interest in the kingdom of heaven should keep him from being dismayed at that loss; an eternal life of happiness and glory will be enough to recompence thee a thousand fold for loss of this frail life.’ p. 377.

We hope every person, especially every Protestant Dissenting Minister, to whom the principles of religious liberty are, or ought to be, dear, and the memories of the Nonconformist divines, venerable, and who may not possess the original publication, will avail himself of the opportunity of adding it to his collection of books. To inspire an enlightened regard for the men who ventured life and all its endearing objects to obtain the freedom of man as the worshipper of his Creator, and the subject of religion, and for the principles which they asserted, it is only necessary for every man to put this question to his own mind: What would or might have been the state of this country, and the condition of its inhabitants, at the present day, had no resistance been offered to the measures of ecclesiastical rulers combined with the powers of civil government? That inquiry is worthy of the minds of all rational creatures, and we recommend it to all our readers.

Art. IX. *The Poetic Mirror, or the Living Bards of Great Britain.*
12mo. pp. 275.

(*Concluded from Page 512.*)

MR. WORDSWORTH is the third on the list of contributors, and we have no fewer than three poems, entitled, "The Stranger," "The Flying Tailor," and "James Rigg," purporting to be 'further portions of "The Recluse." The Author has evidently taken his estimate of Mr. Wordsworth's genius, from the *Edinburgh Review*, and he appears to deem his poetry the finest subject for broad burlesque. So far as his aim is to afford diversion, he completely succeeds; and he could not have succeeded by any other mode of imitation. Wordsworth, in his more elevated moods, in his matchless descriptions of natural scenery, in his exquisitely pathetic touches of feeling and character, may defy alike imitation and ridicule; but when misled by system he ventures to be prosaic and colloquial, or falls into a strain of mysticism peculiar to himself, or attempts to dress out sage Philosophy in a slouched hat, threadbare coat and gaiters, *then* Mr. Wordsworth comes fully within reach of mimicry. And if mimicry could but laugh him out of some of his eccentricities, this *Poetic Mirror* would be of essential service in shewing him his gait and gesture. That poetry must have some vice of style attached to it, which is susceptible of any imitation like the following, that should have the power of forcibly recalling the original.

' It boots not here to tell all that was said.
The Laureate, sighing, utter'd some few words
Of most sublime and solemn tendency.
The Shepherd spoke most incoherent stuff
About the bones of sheep, that on the hills
Perish unseen, holding their stations so.
And he, the tented Angler of the lakes,
Alias the Man of Palms, said nothing meet.
He was o'ercome with feeling,—it is known
To many, and not quite to me unknown,
That the youth's heart is better than his head.

' Glad of this opportunity, I said,
Still pointing to the bones, "Access for you
Is yet preserved to principles of truth,
Which the imaginative will upholds
In seats of wisdom, not to be approach'd
By the inferior faculty that moulds
With her minute and speculative pains
Opinions ever changing—I have seen
Regenerative Nature prostrate lie
And drink the souls of things—of living things

And things inanimate, and thus hold up
 The beings that we are—that change shall clothe
 The naked spirit ceasing to deplore
 The burden of existence, her dull eye
 To other scenes still changing still unchanged.
 The thinking thoughtless school-boy, the bold youth
 Of soul impetuous, and the bashful maid,
 All cogitative yield obedience up.
 And whence this tribute? wherefore these regards?
 Not from the naked heart alone of man,
 Though framed to high distinction upon earth,
 As the soul spring and fountain-head of tears,
 His own peculiar utterance for distress
 Or gladness—it is not the vital part
 Of feeling to produce them, without aid
 From the pure soul, the soul sublimed and pure
 With her two faculties of eye and ear,
 Not without such assistance could the eye
 Of these benign observances prevail;
 Thus are they born, thus foster'd, and maintain'd,
 And by the care prospective of our wise
 Forefathers, who, to guard against the shocks,
 The fluctuation, and decay of things.
 There lies the channel and original bed,"
 Continued I, still pointing to the lake,
 "From the beginning hollow'd out and scoop'd
 For man's affections, else betray'd and lost,
 And swallow'd up 'mid desarts infinite.
 This is the genuine course, the aim and end
 Of prescient reason, all conclusions else
 Are abject, vain, presumptuous, and perverse." ' pp. 48—51.

The following is in a different style.

‘ It is somewhat strange

That his mother was a cripple, and his father
 Long way declined into the vale of years
 When their son Hugh was born. At first the babe
 Was sickly, and a smile was seen to pass
 Across the midwife's cheek, when, holding up
 The sickly wretch, she to the father said,
 “A fine man-child!” What else could they expect?
 The mother being, as I said before,
 A cripple, and the father of the child
 Long way declined into the vale of years.
 ‘ But mark the wondrous change—ere he was put
 By his mother into breeches, Nature strung
 The muscular part of his economy
 To an unusual strength and he could leap,
 All unimpeded by his petticoats
 Over the stool on which his mother sat
 When carding wool, or cleansing vegetables,

Or meek performing other household tasks.
Cunning he watch'd his opportunity,
And oft, as house-affairs did call her thence,
Overleapt Hugh a perfect whirligig,
More than six inches o'er th' astonish'd stool.' pp. 156—157.

It would have been more creditable to the Author's taste and understanding, had he indicated, by some short attempt at serious imitation, that he was not incapable of appreciating the genuine characteristics of Mr. Wordsworth's poetry.

"The Gude Greye Katt," in ridicule of the uncouth dialect of the Ettrick Shepherd's fairy tales, would be utterly unintelligible to Southern readers. We shall therefore pass it over to make room for the following extract from an exquisite burlesque of Mr. Coleridge's "Christabel."

' It is a strange and lovely night,
A greyish pale, but not white!
Is it rain, or is it dew,
That falls so thick I see its hue?
In rays it follows, one, two, three,
Down the air so merrily,
Said Isabelle, so let it be!

' Why does the Lady Isabelle
Sit in the damp and dewy dell
Counting the racks of drizzly rain,
And how often the Rail cries over again?
For she's harping, harping in the brake,
Craik, craik—Craik, craik.
Ten times nine, and thrice eleven;—
That last call was an hundred and seven.
Craik, craik—the hour is near—
Let it come, I have no fear!
Yet it is a dreadful work, I wis,
Such doings in a night like this!

' Sounds the river harsh and loud?
The stream sounds harsh, but not loud.
There is a cloud that seems to hover,
By western hill the church-yard over,
What is it like?—'Tis like a whale;
'Tis like a shark with half the tail,
Not half, but third and more;
Now 'tis a wolf, and now a boar;
It's face is raised—it cometh here;
Let it come—there is no fear.
There's two for heaven, and ten for hell,
Let it come—'tis well—'tis well!
Said the Lady Isabelle.

' What ails that little cut-tail'd whelp,
That it continues to yelp, yelp?
Yelp, yelp, and it turns its eye

Up to the tree and half to the sky,
 Half to the sky and full to the cloud,
 And still it whines and barks aloud.
 Why I should dread I cannot tell;
 There is a spirit; I know it well!" pp. 215—217.

This is followed by "The Cherub," after the manner of Mr. Coleridge's "Pains of Sleep."

"Peter of Barnet" and "Carmen Judiciale" are the pretended contributions of the Poet Laureate: the former is, we presume, an humble imitation of Mr. Southey's earlier productions, but it conveys no idea of the general character of his poetry: the latter is intended as a satire on his literary and political feuds with the *Edinburgh Review*, and archly insinuates the unsparing vehemence and contempt with which Mr. Southey is sometimes too apt to demean himself towards his critical assailants, or political opponents.

The Poet is represented as surveying in a dream the various productions of his creative power, and as proceeding to select a favourite from the groupe.

' Joan I chose, a maid of happy mien;
 Her form and mind I polished with care;
 A docile girl she proved, of moping vein,
 Slow in her motions, haughty in her air;
 Some mention'd trivial blame, or slightly frown'd;
 Forth to the world she went, her heavenly birth it own'd.

' The next, a son, I bred a Mussulman;
 With creeds and dogmas I was hard bested,
 For which was right or wrong I could not tell,
 So I resolved my offspring should be bred
 As various as their lives—the lad I loved,
 A boy of wild unearthly mien he proved.

' Then first I noted in my mazy dream
 A being scarcely of the human frame,
 A tiny thing that from the north did seem,
 With swaggering fuming impotence he came;
 I fled not, but I shudder'd at his look;
 Into his tutelage my boy he took.

' Each principle of truth and purity,
 And all that merited the world's acclaim,
 This fiend misled—nor could I ever free
 From his destroying grasp my darling's fame;
 But yet I could not ween that heart of gall
 Could be a foe to one, whose heart beat kind to all.

' My third, a Christian and a warrior true,
 A bold adventurer on foreign soil,
 And next, his brother, a supreme Hindu,
 I rear'd with hope, with joy, and painful toil.
 Alas! my hopes were vain! I saw them both
 Rest by an emmet!—crush'd before a moth!

‘ Still could I not believe his vengeful spite,
For in his guise a speciousness appear’d;
My bitterness of heart I feigned light;
But wholly as he urged my next I rear’d;
He said of all the gang he was the best,
And wrung his neck before mine eyes in jest.’ pp. 246—249.

‘ The Curse’ denounced on the ‘ False Prophet, canker,
‘ damned heretick,’ as a punishment for his falsehoods and
other delinquencies, is of course a parody on the ‘ curse’ of Ke-
hama.

To the remaining three poems is attached the name of John
Wilson,

‘ That man of palms and plagues ;’
Or as he is elsewhere designated,
‘ The light heel’d author of the Isle of Palms,
Illustrious more for leaping than for song.’

So closely do they resemble many of Mr. Wilson’s originals,
that they can scarcely be considered as burlesquing them.
They are upon the whole some of the best things in the volume,
but we have no room for further extracts. The unmeaning use
which Mr. Wilson has made of the terms faith, holiness, glorify,
&c. is well exposed.

There are some lines beginning

‘ O blessed thing of calm delight
Art thou a phantom of the night
That slumber’st by the lonely strand,
Dreaming of breezes from Fairy land ?’

which might be easily mistaken for a literal extract from the
Isle of Palms.

As we have allowed no room for further quotations, our
readers would not readily excuse us for detaining them with any
further remarks on the volume itself. Whether, then, the
Author’s ingenuity has been worthily bestowed on its compo-
sition, or mischievously directed ; whether the test to which he
has brought the productions of the day be at all fair ; whether
Momus is any fitter than Midas, to sit as arbiter in the court of
‘ Taste ; whether the volume discovers a discriminating taste and
a ready perception of the distinguishing properties of style, or
merely that degree of mimic art which is rarely associated with
keen sensibility and original talent ; whether, in fact, the
Author is capable of appreciating the merits of the writers
whose defects he has indeed readily seized, but the character of
whose productions, especially in the instances of Wordsworth
and Southey, he has wholly neglected, or failed from incompe-
tency, to transfer to the imitation : are questions which, with
the evidence now before them, we may safely leave to the verdict
of the Public.

Art. X. *Reflections, on the Authorised Version of the Holy Scriptures*, intended to shew its Defects and the Necessity of attempting to improve it, with a Specimen of such an Attempt. By B. Boothroyd, 4to. pp. 58. Gale and Co. 1816.

IT is probably well known to the generality of our readers, that we are indebted for the first *printed* edition of any part of the Scriptures in the English language, to William Tyndal. This distinguished person embraced the doctrine of the Reformation, and having thus rendered himself obnoxious to the Romish hierarchy, he was compelled to leave England, his native country, and seek an asylum in foreign lands. For some time he travelled in Germany, where he became personally acquainted with Luther; he afterwards removed into the Netherlands, and fixed his residence at Antwerp. Justly supposing that the circulation of the Scriptures in the vernacular language, would be efficacious as a means to oppose the superstitions of his countrymen, and of directing their attention to the truth, he projected a translation of the New Testament, and having obtained the assistance of John Fryth, who had been educated at Cambridge, he completed this important work, which was published at Antwerp about three years after the first edition of Luther's German version, in 1523.

The effects produced by this translation of the Scriptures into the English language, may be estimated by the conduct of its adversaries, the Popish clergy, whose authority was not then broken in this country. They alleged that it was not possible to translate the Scriptures into English; they asserted that it was not lawful for the laity to possess them in their mother tongue; that it would make them all heretics; and that rebellion against the civil government would be the consequence of every man's reading the word of God for himself. And so excessive was their hatred, that they committed Tyndal's books to the flames, and soon after procured the death of this great man. The malice and cruelty of these Popish persecutors against the cause which Tyndal had so nobly and so well supported, were vain. They could not extinguish the light which he had kindled. Other competent men came forward to put a finishing hand to Tyndal's undertaking. Tyndal had resolved on translating the whole Bible, and in the execution of his design had proceeded to the end of Nehemiah. Miles Coverdale and John Rogers had been coadjutors with him, and these two persons proceeded separately with the work till it was completed. Coverdale published an edition of the whole Bible, at Zurich, in 1535, which was the first printed Bible in the English language, and is known by the name of its Editor. Rogers also completed the translation which Tyndal had begun, and an

edition of 1500 copies was printed in 1537, at Hamburgh, by Grafton and Whitechurch. This was called Matthews's Bible; a feigned name being affixed to the title-page instead of Tyndal's, from the apprehension that as he had been put to death as a heretic, his name might prejudice the public against the work. The subsequent English Bibles—The "Great Bible," in 1539,—"Cranmer's Bible," in 1540,—The "Geneva Bible," in 1557,—The "Bishops' Bible," in 1568, and the present public version, first printed in 1611, were only so many several revisions of Tyndal's Bible. King James's Translators were expressly ordered to follow the Bishops' Bible, which they were to alter as little as the original necessarily demanded, and they were to use the translations of Tyndal, Matthews, Coverdale, Whitechurch, and the Geneva, when they came closer to the original than the Bishops' Bible. To represent the present public version as an entirely New Translation, is to state what is contrary to the historical fact. It is only a revised impression of a former version, and therefore instead of supplying reasons against a new translation, or a new revision, it is actually a precedent in favour of the latter.

Between the years 1535, the date of the original publication of the English Bible, and 1611, the date of the last revision, an interval of seventy-four years elapsed, in the course of which the public version of the Scriptures had been revised at least five times. Since 1611, when the present Common Version was first put into circulation, a period of no fewer than two hundred and five years has elapsed, during the whole of which, to the present moment, no revision of the English Common Bible has been attempted.

To what cause is this to be attributed? Were our ancestors more solicitous to possess a correct translation of the Divine word, than their descendants? Or was the revision ordered by James I. so accurately executed, as to attain at once the standard of perfection, and thus to supersede all farther attempts at amendment? The affirmative of the first question might justly cover us with shame; and to assign the perfection of the Common Version as a reason for not revising or translating the sacred Scriptures *de novo*, would be absolute folly. Had the present version, at the time when it was first circulated, been an exact representation of the Hebrew and Greek originals, which it certainly was not, there would still be reasons for a revision of it, which no objections could invalidate. But, as in addition to circumstances on which those reasons are grounded, there are others which regard the fidelity of the version itself, we are furnished with unanswerable reasons for maintaining the necessity of a revision of the English Bible, which would seem to be a more satisfactory proceeding than an entirely New Translation.

It is a well known and undeniable fact, that the learned men who made the revision in 1611, were not supplied with materials so ample and efficient for amending the translation as those which are now in our power. Learning has not been slumbering for the last two hundred years. Light sprung up during that long period, and it penetrated and has dissipated the darkness which obscured those of early times. Advances have been made in philology and criticism. The 'publication of Polyglots, of the Samaritan Pentateuch, of ancient and modern versions, of Lexicons, Concordances, critical Dissertations and Sermons; books of Eastern Travels; Disquisitions on the Geography, Customs, and Natural History of the East; accurate tables of chronology, coins, weights and measures,' have contributed essentially toward the improvement and elucidation of the Bible. What powerful aid has been afforded for the better understanding of the Hebrew and Greek originals, by the labours of Walton, Castell, Mill, Wetstein, Griesbach, Michaelis, Bochart, Lightfoot, Grotius, Poole, and many other illustrious writers! It must be evident, therefore, to all intelligent and unprejudiced men, that the early part of the seventeenth century was in all respects less favourable than the present time, for the publication of a correct edition of the English Bible.

Strongly rooted prejudices exist, there is too much reason to fear, in the minds of many, against an amendment of the public version. The very circumstance of there having been no revision of the common translation for upwards of two centuries, has contributed in no inconsiderable degree to cherish and augment those prejudices. Had the public version been repeatedly and recently revised, had every new impression contained corrections and improvements of preceding impressions, and the alterations which the growing advantages of succeeding years might have required, been regularly made, the public attention would have been so repeatedly fixed upon the subject, that no alarm would have been felt, nor any objection have arisen against the measure of revision. No evil consequences followed the repeated revisions of the English Bible in the sixteenth century. The amended version of 1611, produced no unpleasant effects; and there is not the smallest occasion to fear, that in a more enlightened age a corrected publication of the Scriptures would be attended with any other than beneficial results.

The ministers of the Established Church, it should seem, virtually pledge themselves to the revision of the Common Version, since the assent which is required from them to all and every thing contained in the Book of Common Prayer, binds them to an approval of a version of a part of the Bible, different

from the common translation. They read in their churches passages as the word of God, which their hearers, on looking into their common Bibles, cannot find but in a sense very different from that which was read to them from the desk. The translation of the Psalms, as inserted in the Book of Common Prayer, varies essentially from the Bible translation. If the former gives the true meaning of the Divine Word, the latter cannot in those several cases in which discrepancies exist. The approbation of the one version necessarily implies the condemnation of the other. No clergyman, surely, would inform an inquirer, that the Psalter is the word of God, but that the Psalms in the Bible translation are not the word of God; nor, *vice versa*, that the Bible translation of the Psalms is the true word of God, but that the Psalter is not. He must reply, that the differences between the two versions are occasioned by errors in the translation of one or of both of them. This is the only proper answer which he could give, and it would surely be immediately remarked by the inquirer, and admitted by the other party, that the errors of translation ought to be corrected. If the Psalter be correct, let the Bible translation be made conformable with it; or if the former be erroneous, let it be amended by means of the latter. It is impossible for the same persons to maintain that the same passages in the original can convey two very different senses in a correct translation. As the assent of the clergy to the Book of Common Prayer includes the approval of the sense as given in the Psalter version, they, to be consistent, must plead for a revision of the Bible, at least for the revision of a part of it; and as no good reason can be assigned for reading the same passages of the Bible in a different sense in the service of any Church, the following discrepancies supply an unanswerable argument for revising the public version.

Common Version.

Ps. vii. 11. "God judgeth the righteous, and God is angry with the wicked every day."

xxii. 30. "A seed shall serve him."

xxix. 1. "Give unto the Lord, O ye mighty, give unto the Lord glory and strength."

xxx. "To the end that my glory may sing praise to thee, and not be silent."

xxxvii. 37. "Mark the perfect man, and behold the upright: for the end of that man is peace."

Prayer Book Version.

— "God is a righteous judge, strong and patient, and God is provoked every day."

— "My seed shall serve him."

— "Bring unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength."

— "Therefore shall every good man sing of thy praise without ceasing."

— "Keep innocency, and take heed to the thing that is right: for that shall bring a man peace at the last."

xliv. 4. "And in thy majesty ride prosperously, because of truth."

lxxi. 7. "I am as a wonder unto many."

lxxii. 6. "He shall come down like rain upon the mown grass."

cv. 28. "And they rebelled not against his word."

— "Good luck have thou with thine honour : ride on because of the word of truth."

— "I am become as it were a monster unto many."

— "He shall come down like the rain into a fleece of wool."

— "And they were not obedient unto his word."

Mr. Boothroyd's publication is divided into nine sections. In the first is given a short account of the ancient, and of the English versions of the Holy Scriptures. The second contains the opinions of some distinguished divines and critics on the authorized version, intended to shew that it admits of improvement; those of Doddridge, Durell, Bishop Lowth, Blaney, Symonds, and Blackwall, are inserted in this section : the opinions of Archbishop Newcome, and the present Bishop of Landaff, (Dr. Marsh,) occur in other parts of the work. The following sections comprise the Reasons which the Author assigns for his attempting a new translation.

The first reason assigned by the Author, for the present attempt to improve the public version of the Scriptures, is the imperfect and erroneous state of the Hebrew and Greek texts from which the common translation was made. Owing to this cause, the beauty and symmetry of the sacred writings are often injured ; contradictions which no ingenuity has been able to reconcile, have been introduced ; and omissions and interpolations are numerous in the Common Version. Each of these particulars is accompanied with appropriate examples.

'No approximation,' Mr. Boothroyd remarks, 'can be made towards a perfect version of the Hebrew Scriptures, unless the translator be allowed to supply the acknowledged deficiencies, and correct the manifest errors of the original texts, by the aid of manuscripts, the ancient versions, and the rules of sound and temperate criticism. With what success this method has been adopted by Dr. Lowth in his improved version of Isaiah, by Dr. Blaney in his version of Jeremiah, and by Archbishop Newcome in his version of the Minor Prophets, the learned are generally agreed ; and the same judicious method pursued in reference to the whole Scriptures, cannot fail to be attended with a similar result.'

Conjectural emendation is one of the means of removing the errors of the original text, which the Author proposes to employ : a desperate remedy, and one which, we trust, will be used with extreme caution in the proposed translation. It is, we allow, highly probable, that neither existing manuscripts, nor versions, have preserved in their primitive state the whole of the readings of the Hebrew Bible and Greek Testament ;

and that manuscripts which have perished with the wrecks of time, might contain original lections : conjecture, therefore, may possibly supply what is wanting to correct the errors of a passage. Its use, however, has in the present age been by far too common. It affords the opportunity of displaying ingenuity, which many authors have been extremely ready to seize ; adopting on almost every occasion of embarrassment the suggestions of their own fancy as the means of clearing difficulties which better learning or more patient examination may assist to remove. On this subject, we agree in opinion with Bishop Marsh, that it is better to declare at once that the Hebrew text requires no emendation, than submit the Bible to the critical licentiousness of authors and editors who correct without control. In numerous cases difficulties have been supposed to exist, scarcely for any other purpose than that of displaying critical dexterity. In profane authors this is comparatively of slight importance, and we may with little hazard applaud and adopt the conjectural emendations of Porson in a tragedy of Euripides : but where all is sacred, as in the Scriptures, we are unwilling to admit conjecture as our guide to its true readings ; never receiving a letter or a word through this medium, till every other method of explanation has been tried ; and even then we are reluctant to admit conjectural emendations, since it is at least doubtful, in our judgement, whether the obscurities of the Bible might not better be suffered to remain, than its sense be endangered by the presumptuous Corrections of human fancy. Many writers and translators in modern times, would have ‘conjectured less ‘had they known more.’ We cannot but hope that we shall find in Mr. Boothroyd a praise-worthy exception to a prevailing practice, and that conjecture will, in his hands, be invariably under the direction of the most severe critical judgement.

In the fourth section, Mr. Boothroyd assigns a second reason for attempting an improved version—the great and essential improvement in respect to propriety of language and grammatical accuracy. This is the longest section in the pamphlet, and it must be granted by all competent judges, that on this part of the subject there is very ample scope for enlargement. It cannot be pretended that our language has received no improvement for the last two hundred years, or that the meaning of words has remained unchanged. If therefore the Common Version had been ever so unexceptionable at the period when it was made, unless it be accommodated by the requisite alterations to the present improved state of the English language, it may fail in conveying the sense of the original to a reader of the present day. Many words which were generally understood in the age of James I. may have become obsolete, and others may have acquired a meaning different from that which they bore at

that time. In both these cases the very same reasons which require and justify translation at all, demand revision and amendment. The book is, so far as obsolete words are retained, unintelligible to the common reader. "*Seek after leasing*"—the translation of *הבקש כוזב* Ps. iv. 3. in the Common Version, is, we apprehend, as little understood by most readers as is the original Hebrew itself; and the same reason which requires an English word for *כוזב*, requires that *leasing* be exchanged for another term. A copious list of words, either wholly obsolete, or obsolete in the sense noticed, is supplied in this section: the bare inspection of it is sufficient to convince the reader that in point of perspicuity the English Bible is susceptible of essential improvement.

'The authorized version contains many obsolete, idiomatical, ambiguous, and harsh phrases. Judges ix, 53. "And a certain woman cast a piece of a milstone upon Abimelech's head, and all to break his scull." The *vau* should be rendered *which*: 'Which fractured; or broke his skull.' *Go your way*, for go. 'Which would take account of his servants?' Matt. xviii. 23. If the following parable did not suggest the true sense of these words, we should suppose that they meant that the Master took an account how many servants he had. "And Herod with his men of war *set him at nought*." Luke xxiii. 3. (11). This is both idiomatical and vulgar. It should be, 'treated him contemptuously' "And if this come to the Governor's ears we will persuade him and secure you." Matt. xxviii, 14. Here seem to be three particulars objectionable within a very narrow compass. The first member of this compounded sentence is both vulgarly expressed, and ill-translated,—the second is ill translated,—and the third is ambiguous—Perhaps it would be better thus: 'And if this come to a hearing before the Governor, we will appease him, and bear you harmless.'

'Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia.' It would be difficult to point out a more harsh and ambiguous sentence. Locke and Dr. Waterland, (as quoted by Dr. Dodd from an interleaved Bible,) propose to render it, "We make known to you the godly charity given by the churches of Macedonia." This is perspicuous, and the sense of the passage. For it is evident that the charitable Collection was made *by*, (and not *for*) the churches of Macedonia.'

Of this last example Wakefield gives the following version: 'We signify unto you the extraordinary generosity that hath been displayed by the churches of Macedonia.' This translation of the words coincides with that which Mr. Boothroyd would adopt, who it should seem is too hasty in determining the meaning which he approves, to be "the sense of the passage." The original is, *Γνωρίζομεν δὲ ὑμῖν ἀδελφοὶ, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ὑμῖν ἐκκλησίαις τῆς μακεδονίας*, which we think, with Macknight and Doddridge, is to be understood rather in relation to the "gra-

"cious disposition given to the churches in Macedonia," than to the contribution which they furnished for the relief of their fellow Christians in Judea. We should prefer Wakefield's rendering of the fifth example, to that which Mr. B. has copied from Dr. Symonds: "And if this affair be brought to a hearing before the governor, we will satisfy him and keep you from trouble." Dr. Campbell's version would come under the Author's censure: "And if this come to the procurator's ears, we will appease him and indemnify you."

'The ancient use of *prepositions* and *adverbs*, renders innumerable passages of the authorized version obscure, ambiguous, and in some instances totally alters the sense. It is well known that our old writers made use of prepositions in senses now obsolete; and it is not intended to reflect on our Translators when examples are produced of inaccuracies on this point. The obvious inference from such inaccuracies is, that if the use and signification of words be so much changed, the common version ought to be revised.'

In the Common Version the preposition *of* is improperly used for *by*:—"a son *of* her"—for, "a son *by* her."—To denote the agent of the verb: as, "said *of* some:" "Lydia attended to the things spoken *of* Paul." We should imagine that in this example some person was speaking to Lydia concerning the Apostle—not that she was listening to his discourses: 'by some,' 'by Paul,' are the proper expressions. *Of* occurs in numerous instances where modern use requires from: 'heard *of* the Lord,' *from* the Lord; 'heard *of* me,' 'heard *from* me.' It is used in many passages instead of *at*: as, "*of* (at) my hand shalt thou require him." Gen. xxxiii, 3. In other cases, *out of*, *over*, *to*, are more proper.

'Ambiguity is occasioned by placing adverbs in a wrong position. Luke xxiii, 32. is one of the most singular renderings in the whole Scriptures. "And there were *also* two *other* malefactors led with him to be put to death." Every one just initiated in the principles of the English Grammar, must perceive, that the two words *also* and *other*, as they stand in our present version, necessarily indicate that our Blessed Lord was a malefactor, as well as the thieves who were crucified with him. But if we substitute *others* for *other*, and place *also* close to the verb, there will be no obscurity or ambiguity: "And two *others* who were malefactors, were *also* led with him to be put to death." The Bishops' Bible is not liable to the least exception in this respect; for we find, "And there were two *others* who were evil-doers led with him to be slain."

This grievous error has been corrected in several recent impressions of the Common Version. Two Oxford Bibles now before us, one of them printed in 1793, the other in 1813, read, "And there were *also* two *other* malefactors led with him to be put to death." In two Cambridge Testaments, printed in 1805, the passage is read differently; one of them, in octavo,

presenting the false reading, and the other, in duodecimo, giving the correct reading : " And there were also two others, male-factors, led with him to be put to death." Other Cambridge copies exhibit this reading.

' The neuter pronoun *it*, had originally no variation of case. The possessive *its*, which is of so much importance to accuracy and precision in our language, does not once occur in the whole of our common version. Instead of it, the possessive of the 3d pers. masculine or feminine was used; or the adverb, *thereof*. This occasions frequently some degree of obscurity, as it is difficult to perceive whether *his* and *hers* refer to persons, or to things. Lev. i, 6. " And cut it into *his* pieces." This occurs often, ver. 39. " and *his* inwards, and *his* legs," &c. ver. 15. " And the priest shall bring it unto the altar and wring off *his* head, &c." " And the blood *thereof*, &c." Ps. i, 3. " And he shall be like a tree planted by the rivers of water, that bringeth forth *his* fruit in *his* season; *his* leaf also shall not wither, and whatsoever he doeth shall prosper."'

In the last example the concluding part of the verse appears, to the reader of the Common Version, to refer to the pious man, instead of being the completing of the beautiful simile by which his felicitous circumstances are illustrated.

' He shall be like a tree planted near streams of water,
Which yields its fruit in due season,
Whose foliage never fadeth,
And it brings all its produce to maturity.' *Street's Version.*

Numerous examples are given of the deformities of the Common Version occasioned by the improper use of the relative and distributive pronouns, and the moods and tenses of verbs. Fewer instances of false concord, Mr. Boothroyd remarks, occur in the version of the Old Testament, than in that of the New; and this he thinks is owing to the simple structure of the Hebrew language.

In addition to the instances which Mr. Boothroyd has supplied in this section, of the errors and blemishes of the public version, and of the emendations which he thinks worthy to be adopted, we might suggest the propriety of changing in many passages the position of the negative particle *not*, which would increase their perspicuity and force. Matt. ix, 13. " I am "*not* come to call the righteous, but sinners to repentance." " I am come to call, *not* the righteous, but sinners to repentance." 1 Thess i, 5. " For our gospel came *not* unto you in word only, but in power." " For our gospel came unto you, *not* in word only but in power." Heb. xii, 18. " For ye are *not* come unto the mount that might be touched, &c." ' For ye are come, not unto the mount, &c.'

The supplementary Italics in the Common Version, are fre-

quently unnecessary, and sometimes convey an erroneous interpretation of the passages in which they occur. 2 Cor. iii, 1. "Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? 2. Ye are our epistle written in our hearts, known and read of all men: 3. *Forasmuch as ye are* manifestly declared to be the epistle of Christ, &c." Here we have no fewer than six words, "*others*," "*letters*," "*Forasmuch as ye are*," which are totally unnecessary. Let the verses be read without them, and every reader will perceive the improvement. Words which are evidently implied in the Original, ought not to be discriminated by a different character in the translation. In some copies of the English Bible this rule is observed in some passages, but violated in others, while the same passage in different editions exhibits a different usage in the employment of the supplementary Italics. We give an example: "But in those *sacrifices there is* a remembrance again *made* of sins every year." "But in those sacrifices *there is* a remembrance, &c." Heb. x, 3.

In the Fifth Section, the great improvement which the authorized version admits in '*accuracy of interpretation*,' is assigned as a reason for the Author's projected undertaking. This is the most important consideration; and if it can be proved that the Common Version does not, in innumerable instances, faithfully and clearly represent the sense of the original, it must be allowed that it ought to be revised and corrected. The Public Version, Mr. B. remarks, abounds with a literal rendering of Hebrew and Greek *idioms* and *phrases*, which either convey no definite sense to the English reader, or to which a wrong sense may be easily attributed. "*To lift up the hand*;" "*To lay the hand on*;" "*To lift up the head of a person*;" "*To give the neck* of enemies;" "*To harden the neck*;" "*To wax fat*;" "*Him that is shut up and left*;" "*To get a name*;" "*To make a name*;" &c. are adduced as examples, and explanations of them are furnished as specimens of the renderings in the proposed version.

The Sixth Section treats of *figurative terms*. With literal renderings of these the Common Version abounds. The fidelity and beauty of a translation essentially depend on the care of the translator in discriminating between such figurative terms of the original as may with propriety be retained in the version, and such as require to be literally rendered: the figurative use of words being very different in different languages. The remarks which Mr. B. has introduced into this section, are creditable to his judgement and taste; and it is evidently his concern to be found treading in the steps of the most judicious critics. We extract the following remarks.

‘ The language of Psalm xxxvi, 9, conveys no distinct idea to my mind: “ In thy light we shall see light.” If understood without a figure, it is a mere truism. If understood metaphorically, do the terms in English express properly the metaphor, or convey the sense? I am satisfied no person of judgement or candor will maintain either position. If we understand by light, the word of God, we must desert the idiom in the latter clause: “ By thy *light* (or word) we shall be enlightened.” Or if we understand *light* to mean God’s favour, and by *light* in the close, *joy, prosperity*; this is the version: “ Through thy light (or favour) we shall enjoy prosperity.” There is evidently a play on the word light, and the term is used in different senses. I conceive the text will admit either rendering, and I hesitate which to prefer.’

The translators of the Common Version having either not understood or not attended to the ‘ peculiar manner’ in which the *tenses* and *conjugations* of the Hebrew verbs are used, have rendered many passages in an ambiguous and obscure manner, which affords Mr. Boothroyd another reason for attempting improvements in the English Bible. How excellent soever the Common Version may be, it is unquestionable that it did not proceed from men eminently skilled in Hebrew. The influence of the Greek and Latin versions is to be traced throughout the whole of it. Nor can this appear at all surprising, if we reflect that King James’s translators were only the revisers of a version which, in the first instance, had been made by Tyndal, who, it is highly probable, principally used the Vulgate. Many improvements in the English Bible may doubtless be made by accomplished Hebrew scholars.

‘ In many instances the English preterite is used when the context and design of the author clearly prove that the present is the proper tense. Our translators in many places have so rendered, and with the strictest propriety. The learned reader need only compare the version of the first Psalm with the Hebrew for a proof of this. Misled by prior translators, they have in many places, improperly rendered it otherwise. Gen. iv, 14, “ Behold thou *hast driven* me out this day from the face of the earth, &c.” We have not many instances of so many inaccuracies contained in one single commentary. The words seem put together without any regard to sense or propriety. The verb should be in the *present tense*; “ Behold thou *drivest* me out this day, &c.” If driven *from the face of the earth*, in what other world was he to reside? The original properly signifies, *from the face of this ground*: i. e. the place where Cain had hitherto dwelt. “ And it *shall* (will) come to pass that every one that findeth me *shall* slay me.” Strange indeed! If *every one*, who might meet with him, was to slay him, how many lives had he, and how often might he be slain? In the next commentary our translators have properly rendered (כל) *whosoever*; and propriety demanded the same rendering here. “ And it will come to pass that whosoever findeth me will slay me.” The impropriety of *shall* in this last clause is obvious, as

it implies that the person who found him, was under some kind of necessity to slay him. In short the expression of his fear is converted into a prediction.

In the Common Version, 2 Kings v, 18, Elisha, a true prophet of Jehovah, is represented as conniving at the idolatry of the Syrian General Naaman. By translating the passage in the preterite, according to the original, this inconsistency is removed: "In this thing the Lord pardon thy servant, that when my Lord went into the house of Rimmon to bow down himself (or worship) there, and leaned on my hand, I bowed down myself there; that I bowed down myself—the Lord pardon thy servant in this thing." This text has lately been the subject of debate between the Bishop of St. David's, and Mr. Bellamy, whose version of the passage is substantially the same as that which we have inserted, and which is transcribed by us from Whithy's Commentary, Vol. 1. p. 380. Ed. 1709, on Luke xii, 8.

A good version of the Scriptures ought to convey as much as possible the spirit and manner of the original. In the Common Version these have been frequently sacrificed by the diversity of renderings which the translators have employed in translating the same Hebrew or Greek words and phrases—as *πρῶτον*, which they rendered by *law*, *statute*, *decree*, *ordinance*. Many passages of Scripture, says Mr. B. would be placed in a striking light by uniformity of rendering. Isaiah xxxvii, 3, 4, should be thus rendered: "This day is a day of trouble and of reproof, and of blasphemy.—It may be that the Lord thy God—will reprove the words, &c." "Rabshakeh has uttered words of reproof against Judah: it may be that God will reprove the words of the Assyrian." Rom. i, 19. "Because that which is known of God is manifest (*φανερὸν*) among them: for God hath manifested it (*εἰφανέρωσεν*, not *shewed* it) unto them." The manner and spirit of the originals cannot be exhibited in a version, unless the poetical parts of Scripture be divided into lines corresponding with the metre. For the same reason, quotations from the Old Testament, and parallel passages, should be uniformly rendered. Matt. xxvi, 41, and Mark xiv, 38, exactly correspond in the original, but differ in our translation: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." "Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak." Instances of this kind are very frequent. In Matt. xvi. 26, we have—"What is a man profited;" in Luke ix, 25, "What is a man advantaged:"—the words of the original being the same in both places. Ὁ ἀρχιτρίκλινος, John ii, 8, 9, is, in the former verse, "Governor of the feast;" in the latter, "Ruler of the feast."

The common reader of the Public Version never can suppose that "Areopagus" and "Mars'-Hill," Acts xvii, 19, 22, are the same place. *Γαμος* is rendered in some places by wedding, and in others, by marriage, neither of which terms conveys the proper meaning of the word in almost every passage in which it occurs in the New Testament: *convivium nuptiale*, 'marriage feast,' is clearly the proper rendering.

The concluding section is on the regard due to the Common Version, in which Mr. Boothroyd records his approbation of the rules which Archbishop Newcome has proposed, and his intention of governing himself by them. 'The language, sense, and punctuation of our present version,' he remarks, 'should be retained; unless when a "sufficient" reason can be assigned for departing from them.' Uniformity in the orthography of proper names, is included in the improvements which the Author contemplates in his projected Version. In the New Testament, King James's translators have followed the Greek, and instead of Elijah, have written Elias; Eliseus for Elisha; Isaias for Isaiah; Charran for Haran; Osee for Hosea, &c.

'The public have a right to know what are the Theological opinions of the author of this attempt. He feels no hesitation in avowing them. Though he has learnt to call no man master, but freely to follow that sense of the Sacred Scriptures which he conceives the original most naturally suggests, yet he owns, that in his general views he most entirely agrees in the Theological sentiments of that great and good man Philip Doddridge.'

'The corrected text for the Old Testament which the author intends to adopt, will be that stated in his edition of the Hebrew Scriptures; and for the New he will generally follow the most accurate edition of Griesbach.'

These reflections, though but a small part of what might be written on the subject, are sufficient to prove the object for which they were written. That an improved version of the Scriptures is desirable, and would be highly advantageous, is an opinion in which many illustrious scholars of the present and of past times have cordially united. Into whose hands shall such a work be committed? Into the hands, certainly, of any competent person who may be able and willing to prosecute it. Fidelity and ability are the only requisites. Mr. Boothroyd offers himself for this important enterprise; and as specimens of his qualifications and of the manner in which he proposes to conduct the undertaking, he has accompanied the 'Reflections' with a translation of nearly the first two chapters of the book of Genesis, and of part of the third chapter of the book of Job, with notes. From these specimens we give the following extracts.

13 ' And the evening had been, and the morning had been, a third day; 14 And God said, Let there be luminaries in the expanse of the heavens * to give light upon the earth, and to distinguish the day from the night: † and let them be for signs of stated times, and of weeks, and of years; and so it was. 16 For God made the two great luminaries, the greater luminary for the regulation of the day, and the less for the regulation of the night; he made also the stars. 17 And God set them in the expanse of the heavens to give light upon the earth, 18 And to regulate the night, and to distinguish the light from the darkness; and God saw that this also was good.

' 14 I adopt the reading of the Samaritan. Sept. and 1 ms. on this comment, and omit the next, as I am satisfied that it has originated from the words omitted being afterwards inserted, and the beginning of this verse again repeated. That office which the light created on the first day had hitherto discharged, is henceforward to be discharged by the sun, moon, and stars. These are to be signs of stated times. So J. T. render למערי, and so the word is most usually rendered. I render שבועות, weeks, a sense which it has chap. xxiv. 55. See Note On the first day God created light, אור; but on this he created luminaries, מאורות; which implies, a luminous body, a body to which light is attached, as Mercer has justly observed'

JOB, Chapter III.

1 After this, Job opened his mouth, and execrated his own BIRTH-DAY; 2 And Job spake, and said:

3 Perish the day on which I was born,
the night it was said, Lo! a man child!

4 Let that day become darkness;
let God from above never regard it;
let the streaming light never shine on it;

5 Let darkness and death-shade claim it;
let a spreading cloud dwell upon it;
let thunder clouds make it frightful!

6 That night, let utter darkness seize it;
let it not be joined with the days of the year;
into the number of months let it not enter!

7 Lo! let that night be solitary;
let no joyful sound ever come thereon.

8 Let those execrate it, who curse the day
of such as are ready to rouse Leviathan.

9 Obscure be the stars of its twilight;
let it expect light, and may there be none;
let it never see the eyelids of the morning;

10 Because it shut not the doors of the womb to me,
nor hid sorrow from mine eyes.

* Sam. Sept. 1 ms.

† And let them be for luminaries in the expanse of the heavens to give light upon the earth.

These are highly respectable specimens, which cannot fail of procuring for Mr. Boothroyd the good opinion of the public. Should the proposed Version be executed throughout with equal care, its claims to general patronage will not be inconsiderable, as it will possess no common excellence. To the English reader, it will exhibit the variations of the ancient versions, and will include every material correction and improvement of the public version which have been suggested by the most eminent Biblical critics, and which are required that the English Bible may correspond with the present advanced state of Biblical learning.

The undertaking on which Mr. Boothroyd has adventured, is one of high importance and of great labour, requiring not only the attainments of learning, but the higher endowments of a mind unprejudiced and impartial. Of Mr. Boothroyd's qualifications for the office in which he is engaged, we entertain a very favourable opinion. Of his acquaintance with Hebrew literature, he has already furnished proof in his Edition of the Hebrew Bible. He is not deficient in critical acumen, and his judgement is generally exact. We are pleased with the modesty which invariably distinguishes him, and which forms a striking contrast with the offensive intrusions and dogmatic assertions of some other authors. His diligence and perseverance are unquestionable. We must, however, be permitted to caution him against haste in dismissing the sheets of his work from the press, and to submit them to a more rigorous examination than the Prospectus has received. There are several errors in these pages, one of which, in the 'specimen,' we must not omit to notice. Gen. i, 18, 'And to regulate the night,' should be, 'And to regulate the day and the night;' the three words,—'the day and'—are left out, either by accident or mistake, as they are indisputably a part of the text.

Some persons may probably be of opinion, that the work on which Mr. B. is employed, is much too arduous to be successfully accomplished by an individual. They will probably advert to the number of translators who were appointed by King James to revise the Bible, and ask whether one man be competent to execute a work which was assigned to fifty-four persons in a former reign. For our own part we confess that we see nothing very weighty in this objection. We should on several accounts prefer a version of the Scriptures by a single translator, principally for the sake of uniformity; and though the work is laborious it is not impracticable.

The present is not the only instance of the Bible's being translated by an individual. Luther translated the Scriptures in circumstances far less propitious than Mr. B.'s. Michaelis, whose literary avocations were so numerous, and whose writings

are so voluminous, found leisure to execute his German version of the Bible. Dr. A. Clarke has recorded (rather to our surprise we own) that he translated the New Testament in *eleven* months, and the Old in little more than *fourteen* months, collating the original text with all the ancient and with several of the modern versions. In foreign countries, individual missionaries have translated the Bible into languages with which they were not by any means so familiar as an English scholar must be with his native tongue, nor did they possess a thousandth part of the advantages which are at Mr. B.'s command. From the works of his predecessors he will derive essential and extensive aid. We wish him health and spirits to prosecute his undertaking to its close, and recommend it to the patronage of our readers and the public, whose early and effectual encouragement of the indefatigable and praiseworthy Author, will be as honourable to themselves as it may be grateful to him.

We submit to Mr. Boothroyd's consideration, whether it would not be a further improvement in the arrangement of the version, if the figures which mark the chapters and verses, were removed from their present place in the text, to the outer margin. This plan would answer every purpose of utility to which the present division of our Bibles is accommodated, and it would afford every facility for the more correct distribution of the paragraphs and other divisions of the respective books; after the manner adopted by Griesbach in his Greek Testament.

Mr. Boothroyd proposes to publish the work in parts, and to comprise it in two, or at most three volumes royal quarto, and to give at the close of it a General Introduction to the Holy Scriptures, containing the Evidences of their authenticity and inspiration—the Geography and Natural History of both Testaments—the Opinions, Customs, and Rites of the Jews and other Oriental Nations—the various Sects among the Jews—Tables of Weights, &c.

Art. XI. *Oracular Communications, addressed to Students of the Medical Profession.* By Æsculapius. Price 3s. 6d. London: Cox. 1816.

THOSE of our readers who are about to commence a course of medical studies, to qualify them for general practice, will find in these Æsculapian communications many useful hints and some beneficial advice. Some young men who enter upon a course of winter education at one of the London Hospitals, from a deficiency in those plans and arrangements which it is the chief purpose of these pages to suggest, do not reap the full advantage of their industry. Æsculapius's plan of study for two years, is as follows:

FIRST YEAR. *Winter.*—Anatomy and Dissections—Surgery and Hospital practice as *Surgeon's Pupil*—Physiology—Chemistry—Theory and practice of Medicine.

Summer.—Hospital Practice—Diligent Reading—Midwifery—Botany.

SECOND YEAR. *Winter.*—Anatomy and Dissection—Surgery, and Hospital Practice as *Dresser for six months*—Physiology—Chemistry—Theory and Practice of Medicine.

Summer.—Hospital Practice—Ditto as *Physician's Pupil for six months*—Diligent Reading—Midwifery and Botany.

This pamphlet is particularly deserving of commendation, from the manner in which decorum and delicacy are urged upon young men, in cases where permission has been obtained to pursue the investigation of disease, subsequent to death.

‘Surrounded (says the author) as you will be at these times, by persons whose objections are already weakened, a man of sense will find it easy to impress the minds of spectators with the propriety and necessity of what he is doing, and will convince them that the simple undivided object he is in quest of, is the good of others, and not the gratification of an idle curiosity. *Above all things, most studiously avoid any foolish, flippancy observations; which will only tend to lessen you in the eyes of others, who are conscious that no wise man will jest with the solemnities of death, or hazard a joke in the house of mourning.*’

Art. XII. *Unlimited Invitations, in the Gospel Ministry, consistent with Divine Decrees.* A Sermon delivered at Greenwich Road Chapel, June 18, 1815. By W. Chapman. 8vo. Price 2s. 6d. Conder, 1815.

WE regret that partly through the constant pressure of other matter, and partly perhaps through inadvertence, we have not taken earlier notice of this discourse. It is an able, serious, experimental, and practical discussion of subjects which present to the human mind the greatest difficulties within the range of moral science. The Author does not pretend to open any new sources of light, or to adduce arguments unheard before; but he does what is better: he brings forward, in a perspicuous order, those facts and principles founded on Scripture and sound reasoning, which are to the student of Christian divinity the same that the collecting and correct stating of phenomena are to the natural philosopher; and from such an induction and comparison, he brings out a body of satisfactory evidence that ‘the ways of the Lord are EQUAL.’

‘If,’ says the Author, ‘we cannot completely explore the subject, and fully answer every enquiring mind, we may, from such consideration, satisfy ourselves that our faith in Divine decrees is not at

variance with affectionate entreaties for the salvation of men. What we in vain expect to see fully exhibited in the best of men, is in perfection to be found in the character of God. All his works, in all parts of his vast dominion, and through all eternity and time, constitute one uniform system of unsullied excellence. He is the Author of the Gospel, and it is necessarily consistent with his own purpose.

Art. XIII. *Spurinna, or the Comforts of Old Age.* With Notes and Biographical Illustrations. By Sir Thomas Bernard, Baronet. 8vo. pp. 248. Price 9s. Longman and Co. 1816.

THE title of this work will immediately recall to the classic reader, Cicero's beautiful philosophical dialogue on Old Age, a composition which may perhaps be considered as exhibiting, in its moral sentiments and in its lofty speculations, the perfection of heathen wisdom. 'Of the materials which Cicero possessed,' Sir Thomas Bernard justly remarks, 'no one could have made a better use, than he has done in his Essay on Old Age.' But the Gospel has since opened purer and more valuable sources of consolation, than are to be found in Polytheism and heathen Philosophy. There is something exceedingly affecting in the contemplation of a mind of so majestic stature, and of capacities so vast, blindly feeling for the truth, with an energy of effort resembling 'the grasp of a giant in the dark,' sometimes seeming to catch a glimpse of Divine light, and treading on the verge of certainty, and then timidly receding, as fearing lest that which rested upon no ascertained evidence, might prove delusion:—a pleasing delusion, however, which he resolves to cherish with his latest breath, yet is he fortified in this resolution by the idea that were his hope groundless, it could not expose him to derision in an after-state. Was it the feeling of uncertainty that produced this anxiety, and are we to imagine that had the light of Christianity resolved his doubts, it would have induced that secure indifference with regard to immortality which those who are privileged with Christian knowledge too often manifest? Would he with less complacency and satisfaction have rested in the promises of God than in the conjectures which delighted his intellect? Or rather, may we not suppose that the man who felt transported with so fervent impatience to join the glorious assembly of departed spirits, that he professed himself ready to reject the offer, could it be made him by some divinity, to be replaced in the cradle, would have embraced the certainty of the Christian hope with ineffable ardour, and merged the vain pride of his philosophy in the humility of faith? It might have been so; and had the light which shone around Saul of Tarsus, been communicated in its illuminating energy to his mind, this effect must have followed.

With what delight would a Christian teacher have executed a commission similar to that with which Ananias was charged to the disciple of Gamaliel, when he addressed him, "Brother Saul, the Lord Jesus, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost!" But otherwise, had the discoveries of Revelation respecting a future state, in connexion with all the doctrines of Christianity, been simply proposed to his understanding, the reverse is awfully possible. The "setter forth of strange gods" might have only roused the derision of the sceptical philosopher, and Cicero might still have remained at that classic distance from Christianity, which renders him so illustrious a specimen of the strength and the impotence, the elevation and the imbecility, of human wisdom.

It is not in respect of certainty only, that the Christian philosopher exhibits so vast a superiority over the greatest of Heathens, although in this view the contrast is so striking. It is not merely as a system of *facts*, in contradistinction to a system of opinions, that Christianity transcends the religion of Cicero. Philosophy and Christianity, as respects alike their doctrines, and their bearings upon the character, have scarcely any thing in common; at the very highest point of resemblance, where they seem almost to meet, they are as immeasurably distinct as the perfection of instinct differs from reason in its most incipient state. The philosopher, in whatever age he may exist, that shall have fortified himself in the strength of moral considerations against the fear of death, and shall be pleasing himself with the idea of an immortality in which his literary and social enjoyments shall be perpetuated, apart from all devout references to the Divine Being as the source of happiness, and to a propitiation as the only means of recovery from that lapsed state in which re-union with God is impossible, will be, in his views, in his motives, in his whole character, the very opposite of a Christian; will be in a less favourable condition for becoming one, than an individual of humbler attainments. There is this melancholy reflection attaching to the vague conclusions of the Heathen, that they were not simply uncertain, they were false; proceeding from an utter ignorance of the real condition of human nature and of the laws of the Divine Government. The idea of communion with God as a spring of ineffable enjoyment, and of that perfect assimilation to His moral image, which that communion implies, is wholly foreign to the mere speculations of the intellect. Holiness constituted no part of the glory of that assembly which Cicero desired to join. Much less did he feel the infinite necessity of a Redeemer to whom he might confide his departing spirit, as holding the keys of the invisible world, and as having by his own death 'opened the

‘ kingdom of heaven to all believers.’ Is it not strange then, that the admiration bestowed upon the moral writings of the ancients, and especially upon the *DE SENECTUTE*, should be so little interrupted, as we fear is the case with many readers, by the constantly pressing reflection that its morality is baseless, its reasonings founded on the most fatal ignorance, and its beauty, that of a statue or a corpse? When we turn from the classic page on which we have dwelt with so much complacency, to the humiliating and tremendous truths of the Gospel, what is the effect? Is pity for the philosopher mingled with the gratitude of the Christian? or are there not emotions of *another kind*, awakened, which may serve to convince us how much more easy it is to human nature to indulge in the speculations of philosophy than to “ be reconciled to God?”

The contrast between the philosopher and the Christian would however be lamentably defective, were the superior knowledge, the faith, and the hope which the Gospel imparts, unconnected with consolation and enjoyment of a corresponding superiority. How tremendous soever the discoveries of Revelation may be to an individual who, conscious that neither his character, nor the bent of his desires, is in accordance with the laws of the Divine Government, cannot appropriate to himself the promises of the Gospel, Christianity itself is not chargeable with any tendency but that of happiness. Not to appeal to inspired models of sublime exultation in the prospect of death, we may defy philosophy to produce a passage equal in force and elevation of sentiment to the following extract from Howe’s eloquent Sermon on the Redeemer’s Dominion over Hades.

‘ And what now remains to be ascertained? What? Only
 ‘ our own intervening death! We must, it is true, be absent
 ‘ from these bodies, or we cannot, as we would, be present with
 ‘ the Lord. And is that all? Can any thing now be more
 ‘ certain than that? O happy state of our case! How should
 ‘ our hearts spring and leap for joy, that our affairs are brought
 ‘ into this posture; that in order to our perfect blessedness,
 ‘ nothing is further wanting but to die; and that the certainty
 ‘ of death completes our assurance of it! What should now
 ‘ hinder our breaking forth into the most joyful thanksgivings,
 ‘ that it is so little doubtful we shall die; that we are in no
 ‘ danger of a terrestrial immortality; and that the only thing that
 ‘ it remained we should be assured of, is so very sure; that we
 ‘ are sure it is not in the power of all this world to keep us
 ‘ always in it; that the most spiteful enemy we have in all the
 ‘ world, cannot do us that spite to keep us from dying! How
 ‘ gloriously may good men triumph over the impotent malice of
 ‘ their most mischievous enemies! namely, that the greatest
 ‘ mischief, even in their own account, that it can ever be in

‘ their power to do them, is to put it out of their own power
 ‘ ever to hurt them more; for they now go quite out of their
 ‘ reach. They can (being permitted) “ kill the body, and after
 ‘ “ that have no more that they can do.” What a remarkable,
 ‘ significant, *after that*, is this! What a defiance doth it im-
 ‘ port of the utmost effort of human power and spite, that here
 ‘ it terminates!’

It has not of course been Sir Thomas Bernard’s object to exhibit his hero in contrast with the Cato of Cicero, or to provoke comparison by any studied imitation of the Roman classic, further than in adopting the form of a dialogue between eminent men of the same period.

‘ The venerable BISHOP HOUGH is the CATO of my Drama; a prelate, who enjoyed an extraordinary degree of health of body and mind, to the advanced age of ninety two, and died, as he had lived, respected and beloved. He is well known for his manly resistance, as President of Magdalen College, to the tyranny of James the Second. His private letters, lately published by our friend Mr Wilmot, present an amiable portrait of his mind; and have enabled me, in some degree, to mark his peculiar manners and mode of expression; so as to offer a view of his character in his ninetieth year, in the spring which succeeded the hard frost of 1739, the point of time which I have fixed for this Dialogue. The two other parties are his friend and correspondent, BISHOP GIBSON, then Bishop of London, and MR. LYTTELTON (afterwards Lord Lyttelton) his neighbour in the country.’ p 9.

Although Bishop Hough is the principal speaker, the dialogue of the three friends is very naturally and characteristically supported, and in this respect *SPURINNA* is rendered by the easy elegance of conversation far more interesting and pleasing to English readers, than the stately dissertation which is put into the mouth of the Roman sage. At the same time, it must be confessed that the dialogue is sometimes rather desultory, not to say bordering on the familiarity of common-place; but the variety of anecdote and of historical references, which is introduced, renders the work altogether one of the most entertaining volumes that we have for a long time had the pleasure of perusing, and its influence on the mind is of the most soothing nature.

Bishop Gibson having expressed, in reply to a remark of Bishop Hough, his admiration of his friend’s serenity of mind during the successive periods of life, Mr. Lyttelton, who enters at the same time, begs leave to add his request to that of the Bishop of London, that their aged friend would favour them with the secret of attaining these comforts in advanced life, which he seemed so abundantly to enjoy. After an interchange of general remarks, it is agreed, that poverty, sickness, and the casualties common to every period, should be excluded from the

account of the inconveniences of advanced life. Bishop Hough continues :

‘ Adopting the *Ciceronian* arrangement, I shall therefore class the inconveniences of age under the four following heads:—1st. that it unfits for public life;—2nd. is attended by infirmity of body;—3rd. diminishes the power of animal enjoyment;—and 4th. is a state of anxiety on account of the approach of death.

‘ *Mr. Lyttelton.* Is not the failure of memory to be included under the inconveniences of age?

‘ *Bishop Hough.* Certainly.—But I consider it, wherever it exists, whether in age or youth, as an infirmity which may unfit for public life; protesting however that, with exception of cases where the constitution has been originally defective or the memory impaired by *non-exercise*, the recollection of the aged is in general detailed and minute. The fact indeed has been often noticed, that the oldest witnesses are more clear and distinct in their testimony, than the younger.—But to consider the first objection of *unfitness for public life*. There is no doubt but that the aged are less fit for enterprises, which require bodily activity and strength: but they are not therefore disqualified for the conduct of business, or less fit for counsel, advice, or direction. And I must observe that in the government of empires, it is knowledge and experience, not youth and temerity, that are essential. The *advantages* of *young counsellors* have been proverbial, ever since the revolution which followed the death of Solomon. Need I, *Mr. Lyttelton*, to one of your scale of intellect, observe that with *civilised man*, it is counsel not force, mind not body, that *must* govern. *Agamemnon* in his speech to the aged *Nestor*, did not wish for the athletic strength of youth, but for the experienced wisdom of age, to conquer *Troy*; as *Mr. Pope* has well translated it:

O would the Gods, in love to Greece, decree
But ten such sages as they grant in thee!
Such wisdom soon should *Priam's* force destroy,
And soon should fall the haughty towers of *Troy*.

‘ It was not by corporeal but by intellectual vigour, that our Royal Master, William, and our English hero, Marlborough, performed those great achievements, for the preservation of our civil and religious liberties, and for the salvation of Europe. It was not muscular strength but mental reflection working by experience, that instructed the former to baffle the intrigues of *Lewis*, aiming at universal monarchy; and when in January 1704 the Emperor of Germany, alarmed at the progress of the French arms, and at the defection of the Duke of Bavaria, implored the aid and protection of the Queen and people of England to save the Roman empire from impending ruin, it was acuteness and sagacity of mind, that enabled Marlborough to compel the surrender of the entire French army at *Blenheim*, and in one day to annihilate the tyrannic and destructive power of France.—Among those who congratulated our deliverer upon his welcome arrival in 1688, one of the gayest and most lively courtiers that I saw in the whole party, was *Serjeant Maynard*, then about my present age. I observed the

kindness with which the Prince complimented him on his period of life (he was then ninety), and on his having out-lived all the lawyers of his time: "I might (replied the old man) have out-lived the law too, if your Highness had not arrived."—His spirit was just the same, as when some years before, he so ably opposed the bill for constructive treason; and at the advanced age of ninety, he was not deemed unfit to be placed at the head of the High Court of Chancery, in times extremely critical and difficult; nor was he found unequal to the pressure of business which then took place.—Neither did our excellent friend Lord Somers shew less vigour in projecting the union in 1708, than he displayed twenty years before in the establishment and recognition of the title of their Majesties, and in the able support which he gave to the Act of Convention: or even in a latter period, at the close of the rebellion in 1715, when under the pressure of great bodily infirmity, but retaining his own native vigour of mind, he reprobated their severe measures against the rebel Lords, which have had the effect of converting Tories into Jacobites; and exclaimed to the Minister, "Do you then mean to revive the proscriptions of Marius and Sylla, and to drive the Tories into the arms of the Pretender, and dye the royal ermine with blood?"—To notice other examples, your predecessor, Bishop of London, (I mean Dr. Robinson) lived to his ninety-third year, and always preserved a considerable share of health; and Sir Christopher Wren was in his eightieth year when he finished your cathedral of Saint Paul's. He died at the age of ninety-one, but not till he had completed other great works. Mr. Waller, at the age of eighty-two, is said to have lost none of his intellectual powers: and the immortal Newton, the prodigy of our age, who began his philosophical career before one-and-twenty, and had continued it with incessant labour for more than half a century, was in his eighty-third year very busy in improving his chronology; and afterwards, averse as he had always been to contest and dispute, yet when he thought the cause of truth and the interests of science required it, he entered the lists of controversy, and continued the literary war to his death, with all the warmth and enthusiasm of a young disputant.

'*Bishop Gibson.* But observe, brother, that Sir Isaac Newton's was the solitary occupation of mere intellect. It did not require those resources and that peculiar firmness of mind, which the concerns of public business demand, and which old age does not in general possess.

'*Bishop Hough.* Take then the example of Corsini, the present Pope, Clement the Twelfth. He was near four-score when he succeeded to the Papal Chair: he has now held it for ten years, and has not lost any of that popularity, which he at first acquired, by abolishing several improvident taxes, and putting an end to the system of oppression, that Cardinal Coscia had established under his predecessor.' pp. 35—42.

In Melmoth's elegant translation of the *Essay on Old Age*, the philosopher thus proceeds to examine the third article of

complaint against Old Age, as 'bereaving us of the sensual gratifications.'

'Happy effect indeed! If it deliver us from those snares which allure youth into some of the worst vices to which that age is addicted.' 'If the principles of reason and virtue have not been sufficient to inspire us with a proper contempt for the sensual pleasures; we have cause to hold ourselves much obliged to old age at least, for weaning us from those appetites which it would ill become us to gratify. For the voluptuous passions are utter enemies to all the nobler faculties of the soul; cast a mist, if I may so express it, before the eye of reason; and hold no sort of commerce or communion with the manly virtues.'—'If it be farther objected that the pleasures of the senses are not so exquisite in old age as in youth, my answer is, that neither is the inclination towards them equally strong; and certainly there can be no loss, where there is no desire.'—'If youth holds a less obstructed communication with the sensual gratifications, than the circumstances of age will admit; an old man, though not equally, perhaps, affected with delight, feels at least as quick a relish of them as is necessary to content his more subdued desires.'

Compare with the above, the old Bishop's reflections on the alleged inconvenience arising from *the diminution of animal enjoyment*.

'Bishop Hough. Upon this I have to observe, that different pleasures are adapted to different periods of life; so that as one desire diminishes, another increases. We do not therefore lose, but only vary the objects of attachment; exchanging the turbulent and tyrannic passions of youth, for the milder and more sedate affections of age.'

'Bishop Gibson. Do you then mean to infer, Brother, that the whole of our course through life is a progress from sensual to intellectual enjoyment?

'Bishop Hough. I do.—The new-born infant is a mere *sensualist*. Softness to the touch, sweetness to the taste, fragrance to the smell, brilliancy to the eye, and pleasing sounds to delight the ear, constitute the sum and substance of his existence. He is composed entirely of sensual appetites; and when they are satiated, sinks into repose. But every ray of intellectual light that is admitted into the mind, by instruction, experience, example, and by the kindness of friends, tends to convert the *animal* into a *rational* being; supplying mental pleasures in the place of those which are merely corporeal, and the direction of reason for that of instinct.—As the heir of immortality advances in the period of existence, a series of mixt enjoyment follows in succession, until what is called the entrance of life; when the sexual attraction, the desire of pre-eminence, and the dreams of ambition, supply new objects; which, though not purely intellectual, are not so grossly sensual as those which occupy the very vestibule of existence. As life passes on, there is an in-

creasing prevalence of intellect; and the soul is gradually prepared for the glory, to which it is destined. To complain, therefore, of the diminution of sensual gratifications as our intellectual enjoyments increase, seems to me neither just nor reasonable.

‘*Mr. Lyttelton.* In your account of the progress of intellect, your Lordship has only slightly alluded to the *sexual* Passion; but does it not afford an apt exemplification of the progress of the mind, and of its power to convert an appetite of a sensual nature into an intellectual pleasure?

‘*Bishop Hough.* Where the Powers of the Mind and the intellectual habits have been duly cultivated, connubial love will gradually refine and become intellectual; and be more and more assimilated to that spiritual enjoyment, which will form a portion of the felicity of the pious in a future state. It is thus that mutual confidence and esteem,—complacency, forbearance, intellectual improvement, and benevolent occupation, become increasing sources of reciprocal tenderness, and of pure and undivided affection; so as to produce that vital union of soul, of which the sensualist can have no more conception, than of the heaven for which it is a preparation.’ pp. 63—66.

The following is in a higher strain of sentiment. It touches a height of ‘*Divine philosophy*,’ to which neither Greek nor Roman wisdom ever approximated.

‘*Bishop Gibson.* I have sometimes met with serious and well disposed persons, who because they did not always feel the same pious disposition, have feared that God had at times *withdrawn himself* from them, and that they were become unworthy of his *grace*. I have endeavoured to pour balm into such broken and contrite spirits, by this consoling truth; that, when we are so humbled by the sense of our own guilt as to dread being cast off for ever, *God* is most watchful over us, and most compassionate towards us. There is indeed no trial so afflicting to a pious and virtuous mind, as this state of spiritual darkness—this sense of guilt, and earnest longing for mercy and pardon from the Supreme Being. This seems to have been the great trial of our *blessed Saviour*, when he was wounded for our iniquities.—God withdrew himself from him; deprived him of the inward support and consolation of his divine presence, and abandoned him on the cross to all the sufferings of his human nature. *Jesus* endured the sense of his heavenly Father’s displeasure; and his soul was sorrowful and dismayed, when he cried out, “*My God, my God, why hast thou forsaken me?*” He has himself experienced this state of agony; and his mercy and pity will be ever ready to make intercession for those, who are truly sorry for their sins.

‘*Bishop Hough.* Allow me, in the fulness of my heart, here to express my feelings on this affecting subject.—What praises, what debt of gratitude, indeed do I not owe to our heavenly Father, for countless mercies during an extended life, and for that greatest of all mercies that he has not hid his face from me? The votaries of sensual indulgence have sought out many inventions,—vain and corroding pleasures,—broken cisterns that hold no water; and though again and again deceived they still recur to the same delusion. Did

they but once practically know, from whence is derived all happiness, earthly and celestial, human and divine. they would feel that to the Father of Mercies alone, their prayers, their desires, their devout aspirations should be directed. He is the fountain and source of all happiness; and, when he condescends to visit the penitent and humble suppliant and to speak comfort to his soul, all the petty inconveniences of sickness, penury, and misfortune, vanish in a moment; for in his presence is fulness of joy, and at his right hand there is pleasure for evermore.' p. 83—86.

The conversation then turns on the *positive comforts* of age. We shall not attempt any abstract of the various topics which are started, but the following remarks are so characteristic of that amiable feeling, and that enlightened spirit of Christian benevolence which are breathed through every page of the volume, that we must make room for their insertion.

'*Bishop Gibson.* These considerations, Bishop of Worcester, may apply to the petty incidents of domestic life. But, even if we guard our minds as to private calamities, how can we hope to exempt ourselves from other causes of uneasiness? The state of public affairs, for example, since the late Queen's death,—the ambition of Princes,—the hostile dispositions of foreign courts,—the violence of contending parties at home,—are not these subjects of alarm, Brother? and can we pretend to keep the mind entirely calm and composed, amid such a hurricane around us?

'*Bishop Hough.* In a free country like England, the energy of national character, and the union of those *who do not contaminate themselves by party politics*, will always augment their power and exertions, in proportion as the exigencies of the community require it. Impressed with this idea, I view with composure, things that may be alarming to others. The personal character of those who govern, their petty jealousies and contests, their probable apostacies and contradictions, and the possible consequences of the future transformations of these *ephemeral politicians*, are of little moment to me, while I look back with devout gratitude on the events of the last fifty years. Preserved from civil and ecclesiastical tyranny, *I acknowledge a ruling Providence in the history of Britain*: and I confide in the continuance of that providential protection, so long as my country is not wholly unworthy to hold its place upon this ball of earth. In an age of dissipation and profligacy, I feel that much good has been done by individuals among us. We have preserved the knowledge of divine truth; we have spread it among our own poor; and we have diffused it with active and well directed zeal, over every peopled region of this habitable globe. I look up, therefore, to the God of mercy; and though I put not my trust in princes, or in the sons of men, yet while *fifty righteous* are to be found in this country, I have hope that we shall not be left, like Sodom and Gomorrah, a monument of divine justice.

'*Bishop Gibson.* How say you then, Brother, when *the Church is in danger*?—When the cause of anxiety refers not merely to temporal and perishable concerns, but to the interests of our pure and reformed religion as by law established, are we to remain calm and com-

posed, and is not neutrality at such a moment culpable? For example, the sectaries of the present day, tempted by pride and the desire of power, are busied in suggesting doubts and difficulties, hostile to the Establishment, and destructive of Christian unity and charity.

‘*Bishop Hough.* Let me not be supposed to approve of a factious opposition, tending to create schism and division in the church, and to mislead the pious and humble Christian. At the same time, let me say that my apprehension is about the progress of *infidelity*. What I most dread is a relapse into that *indifference about religion itself*, against which you have so solemnly warned us in your excellent Pastoral Letters. My paroxysms of anxiety, however, have been slight and momentary; for I have an entire and unshaken reliance in *Him*, who, speaking of pure Christianity, has assured us that “the gates of hell shall never prevail against it.” I see with very great satisfaction, that eminent men among the dissenters are uniting with our own learned and pious divines, in defence of revealed religion. This union in a common cause gives me the more pleasure, because serious Christians, in proportion as they know more of each other, will love one another more. The Champion of our Church, Dr. Chillingworth, has well observed that *the Bible only is the religion of Protestants*.—While this remains our common standard of orthodoxy—our Christian bond of union, we may regard lesser things without anxiety. No hostility should ever exist among those disciples of Christ, who strive to make their lives and doctrines conformable to his precepts and example. Hearts may agree, though heads differ: there may be unity of spirit, if not of opinion; and it is always an advantage, to entertain a favourable opinion of those, who differ from us in religious sentiments. It tends to nourish Christian charity. For my own part, I welcome with cordial and entire satisfaction, every thing which tends to approximate one denomination of Christians to another; being persuaded that he, who is a conscientious believer in *Christ*, cannot be a bad man. Whatever therefore contributes to unite us *all* in kindness and brotherly love,—to smooth asperities, to remove difficulties, and to reconcile discordancy of sentiment,—is to me soothing and delightful; as it brings all the sincere and faithful disciples of *Christ* into one fold, under one shepherd: and thereby anticipates his glorious reign upon earth.

‘*Bishop Gibson.* But, Brother, let us be very careful, lest, while we avoid indifference as to religion, we fall into *indifference as to doctrine*; and under the specious names of candour and liberality, nourish habits of complacency for the errors and heresies of others.

‘*Bishop Hough.* Error, my dear friend, should not be confounded with *Heresy*. Among Protestants, who possess the privilege of reading the Scriptures, and forming their lives and opinions by them, it is hardly possible but that some shades of difference should exist; particularly among those who, like the Bereans, “receive the word with all readiness of mind, and search the Scriptures daily.” “*Errare possum* (says Augustin) *hereticus esse nolo*: “I may err, but I will never be an Heretic.” The true Christian is known by his fruits. His object is *vital* and practical Christianity; not the diving into mysteries, on which God hath not thought proper expressly to declare his will.—What

is so revealed, the Christian feels it his duty to obey ; with these encouraging words from our redeemer, " If a man love me, he will keep my words : and my father will love him, and we will come to him and make our abode with him. —Let us therefore bear in mind the saying of Moses—" *The secret things belong unto the Lord our God : but those things which are revealed, belong unto us and to our children for ever, that we may do them.*"

' *Bishop Gibson.* It is the *Holy Spirit* alone, which incites and enables us to do good, and to render to God acceptable service ; though the miraculous endowment of it has long ceased ; and it is now no otherwise discernible than by its fruits and effects, as they appear in our lives. But these *enthusiasts*, my friend, endeavour to persuade others, and some of them seem to be themselves persuaded, that they are miraculously gifted, and directed in an extraordinary manner by divine *impulses* and *impressions* of the spirit of God : not distinguishing aright between the ordinary and extraordinary operations of the *Holy Spirit* : and they thus wander on from error to error, in the mazes of *enthusiasm*, because they will not submit themselves to a proper guide and director.

' *Bishop Hough.* I am not insensible of the dangers of enthusiasm, or ignorant of the persecutions and excesses to which it has led, when bigots have attempted to force their creeds upon the consciences of others. Misjudging of the motives and principles of their brethren, presuming on the exclusive truth of their own opinions, and impelled by *religious anxiety*, they thought, like Paul, they were doing God service, when they were persecuting their Christian brethren. How different the devout and zealous Christian, whose errors are accompanied by meekness and humility !—Who can acquit the benevolent, the excellent Fenelon, the venerable Archbishop of Cambray, of the charge of *enthusiasm* ? Yet it was the enthusiasm of piety and devotion : it was the aspiration of the creature to its Creator. Pure and undefiled religion is of no sect : whatever garb it wear, and whatever be the denomination of the sincere and faithful believer, let us in him acknowledge the brother.—But the tendency of infidelity is to narrow the soul, to weaken its energy, contract its views, and to confine its hopes to the present period of existence. The infidel is a solitary and ferocious animal : reckless of the welfare of others, and occupied with the sensual and selfish enjoyment of the present hour : while such a believer as Fenelon,—though he may err in opinion, and carry his religious feelings to an extent not warranted by Scripture,—is raised above the petty objects of this transitory state, and despising danger and death, looks forward with fervent hope to the rewards of futurity.

' *Bishop Gibson.* Your seclusion from public life, my excellent friend, has made you less acquainted with this new sect of Methodists, and the intemperance and hostility of their conduct. They now carry their presumption so far, as to pretend to ordain for the ministry : they have the audacity to accuse our clergy of neglect of duty, not merely in lesser points, but in the primary and essential one, of preaching the Gospel. They profess to agree with us in doctrine, while they separate from us in communion, and unite against us in

practice : and, pretending to extraordinary sanctity, they seek for excess of power, and by extending their influence over the kingdom threaten the subversion of the Establishment. Is not this, Bishop of Worcester, a just and sufficient cause for anxiety?

‘ *Bishop Hough.* I think not. If it be of man, it will come to nought ; but if it be of *God*, we cannot overthrow it, nor need we fear evil from it. May they not, in the hands of Providence, be the means of bringing us to a more acute sense of our duty, and to a more perfect knowledge of evangelical truth? The Christian Church has never been in so great danger, as when it has continued for any time in a state of unruffled prosperity. The existence of sects seems to me not only to be inseparable from the nature of imperfect intelligence, but of benefit to religion itself; and while the *Bible* continues to be the acknowledged standard of faith, they can be of no material prejudice. I respect even the errors of the conscientious Christian; and feel the impossibility of a *perfect unison* of sentiment, in rational beings *who think for themselves*. That there have been sectaries, whose objects were worldly praise and worldly power, cannot be denied: but the number I trust is limited. And, looking to the true interests of religion, let us consider in what state (had no diversity of opinion existed) Christianity *might* have been at the present day: if we now are *luke-warm*, what would have been our state of *torpidity* had one dominant creed been submitted to by all Christians, without examination, for a period of seventeen centuries: and there had existed no difference of religious opinion, to induce inquiry or awaken interest? Let us at the same time not forget, that the right of searching the holy scriptures, and judging for ourselves, was the ground, on which we separated from the church of Rome, venerable both in antiquity and authority; and let us be very tender of abridging this right to others. While we bear in mind that we are the descendants of fallen and imperfect creatures, we can hardly presume that of all sects, we alone are without any shade of error, or warp of prejudice; and we should be very careful how we intermix any *desires* or *interests* of our own, with the concerns of religion. “When lust (says the Apostle James) hath conceived, it bringeth forth sin; and sin, “when it is completed, bringeth forth death.” p. 102—116.

We should rejoice in the idea that a volume containing such sentiments as these, should obtain an extensive circulation among that higher class of society for which we apprehend its Author principally designed it; and that the innocent fiction of which he has availed himself, might stamp the impress of authority on the sterling good sense and Christian philosophy which he puts into the mouth of the venerable Bishop. One dwells with the more delight upon this ideal character, from the conviction that an author who could support the part so well, must bear some resemblance to the hero of his drama; and it will be the sincere wish of all his readers, that so far as years only intervene between our Cicero and his Cato, he may live to perfect the parallel.

ART. XIV. SELECT LITERARY INFORMATION.

**** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

A new edition of the Antiquarian Cabinet is now publishing in Numbers, each containing ten plates, printed on royal 8vo. each plate forming a head-piece to the description. This arrangement is calculated to avoid the inconvenience of turning the book, which so frequently occurs in viewing the plates of the first edition; besides this important advantage, the work will be comprised in about five or six volumes, of a more elegant size than the former edition, and at about half the price. Ten Numbers will form a volume, comprising 100 plates.

Just ready for publication, Letters to a Mother, on the Management of Infants and Children; embracing the important subjects of Nursing, Food, Dress, Exercise, &c. with cursory remarks on the Diseases of Infancy. By a Physician.

Number V. of Havell's Villas, &c. is published, and contains a View of Cassiobury, the seat of the Earl of Essex, from Turner, R. A. and a View of Cornham House, the seat of Paul Methuen, Esq. M.P. from Fielding, with historical and descriptive accounts of the two seats, by J. Britton, F. S. A. The prints are coloured in close imitation of the drawings.

Proposals have lately been published at Philadelphia, for printing in America, a new edition of Dr. Brown's History of the Propagation of Christianity among the Heathen, in two volumes 8vo. The proposals contain a warm recommendation of the work by the following Ministers: J. Broadhead, D.D. Pastor of the Dutch Reformed Church; William Rodgers, D.D. late Professor in the University of Pennsylvania; Jos. Pilmore, D.D. Rector of St. Paul's Church in Philadelphia; Henry Holcombe, D.D. Pastor of the first Baptist Church in Philadelphia; George C. Potts, A. M. Pastor of the fourth Presbyterian Church; George G. Miller, Pastor of the United Brethren's Church in Philadelphia; Samuel B. Wylie, A.M. Pastor of the Reformed Presbyterian Church in Philadelphia; James Patterson, A. M. Pas-

tor of the first Presbyterian Church in the New Liberties; Ezra Stiles Ely, A.M. Pastor of the third Presbyterian Church in Philadelphia; James R. Wilson, A.M. V. D. M. Principal of a Classical Seminary in Philadelphia; Thomas R. Skinner, A.M. Junior Pastor of the second Presbyterian Church; James Gray, D.D.; also by J. J. Janeway, D.D. Senior Pastor of the Second Presbyterian Church; James P. Wilson, D.D. Pastor of the first Presbyterian Church, and James K. Burch, A.M. Pastor of the fifth Presbyterian Church in Philadelphia.

A new edition, with considerable additions, of Spiritual Gleanings, by Mary Grafton, will be published on the 1st of January.

A new volume of Poems by Mr. Leigh Hunt is in the press, and will appear in a few days.

A new weekly publication, entitled the Literary Bee, or the new Family Library, will appear within a few days. It will consist of Moral and Critical Essays, Sketches from History, Classical Tales, Poems, Descriptions of remarkable Ruins, and of sublime and beautiful Scenery, with Pictures from real life and Essays on the Manners and Customs of different Nations, by some of the best British and Foreign Writers of the present age.

Memoirs and Remains of the late Rev. Charles Buck, of London, edited by the Rev. Dr. Styles, will be published in January next.

Mr. Britton's History and Antiquities of the Abbey Church at Bath is in the press, and will appear early in the year 1817. It will consist of a copious history and description of that curious and latest specimen of English ecclesiastical architecture; also a novel "Essay on Epitaphs," by the Rev. John Conybeare, Professor of Poetry to the University of Oxford. The Essay will be elucidated by examples of various styles and classes of Epitaphs from that church, which may be called the Western Mausoleum of Invalids. Like the Abbey

Church at Westminster, that of Bath is filled with sepulchral monuments, and thus becomes a sort of show-room of Statuary, and magazine of Epitaphs. This volume will be embellished with eight beautiful engravings by J. and H. Le Keux, &c. from drawings by F. Mackenzie.

Mr. Britton has completed his *History and Antiquities of Norwich Cathedral*; forming the second volume of his elegant work devoted to those interesting national fabrics. It contains twenty-five engravings, principally by J. and H. Le Keux, from drawings by J. A. Repton, Architect, F. Mackenzie, and R. Cattermole. The prints in this work are executed by the best engravers, and are calculated to afford the most satisfactory information to the picturesque Artist, to the Antiquary, and to the Architect, as they represent both general views of the Church, externally and internally, plans of the whole and of parts, and such sections and elevations as serve to display the construction or anatomy of the edifice. With the present volume also is published, the first Number of the same Author's illustrations of

Winchester Cathedral, which will be comprised in five Numbers, and will embrace thirty engravings, representing the general and particular Architecture and Sculpture of that truly interesting edifice. It is very curious and instructive to examine the varieties and dissimilarities in the Churches of Salisbury, Norwich, and Winchester; as it will be seen that not any two prints resemble each other; that each Church in the whole or in detail is unlike either of the others, and that the sculpture, monuments, and history of every one are peculiar to itself and bear scarcely any analogy to the others.

Mr. Parkinson has announced the second edition of the *Hospital Pupil*, containing an Address to Parents on the necessary previous education, and on the pecuniary resources of such as are intended for the professions of Physic and Surgery; with Suggestions as to an improved course of professional instruction, and an Address to Pupils on the order of their studies, &c. with Observations on commencing Practice, and on Medical Jurisprudence.

Early in December will be published, the *Transactions of the Medical Society of London*. Vol. I. Part II. containing Cases communicated by Drs. Adams, Blegborough, Lettsom, Clutterbuck,

Woodforde, Roxburgh, Walshman, Sims, Squire, Moody, Green, Damant, Dale, Jackson, Andrée.

Travels beyond the Cataracts of Egypt, by Thomas Leigh, Esq. M. P. with a map, 4to. is nearly ready for publication.

In the press, *Tales of my Landlord*, collected and reported by Jedidiah Cleishbotham, Schoolmaster and Parish Clerk of Ganderclough. in 4 vols. 12mo.

In the press, a *Complete Course of Instruction in the Elements of Fortification*; originally intended for the use of the Royal Engineer Department. By Lieut. Col. C. W. Pasley, R. E. F. R. S. Author of an *Essay on the Military Policy of Great Britain*. In 2 vols. 8vo. illustrated by five copper plates, and five hundred engravings in wood.

In the press, a *System of Mechanical Philosophy*, by the late John Robison, LL. D. Professor of Natural Philosophy in the University, and Secretary to the Royal Society of Edinburgh. With notes and illustrations, comprising the most recent discoveries in the Physical Sciences, by David Brewster, LL. D. F. R. S. E. In 4 vols. 8vo. with numerous plates. This work contains a copious article on the History and Operations of the Steam Engine, completely revised with many additions, by James Watt, Esq. and his Son, of Soho; and it is now become the only account which can be relied upon. This subject is illustrated by eight large and original engravings.

Nearly ready for publication, an Account of the singular Habits and Circumstances of the People of the Tonga Islands, in the South Pacific Ocean. By Mr. William Mariner, of the Port au Prince, private ship of war, the greater part of whose crew was massacred by the Natives of Lefooga: Mr. Mariner remaining for several years after, a constant associate of the King and the higher class of Chiefs. To which is added, a Grammar and copious Vocabulary of the Language. In 2 vols. 8vo. with a Portrait.

The *History of the late War in Spain and Portugal*, by Robert Southey, Esq. in 2 vols. 4to. may be expected to appear very speedily.

The *Biographical Peerage of the United Kingdom* is likely soon to be completed, by the publication of the fourth volume, which comprises Ireland, and is nearly ready.

Dr. Bateman's New Series of Engrave-

ings, in continuation of the late Dr. Willan's Treatise on Cutaneous Diseases, are in course of publication.

In the course of January will be published, Letters from the North Highlands; addressed to Miss Jane Porter, by E. Spence, Author of the Caledonian Sketches, &c.

Nearly ready for publication, in 2 vols. 8vo. A Descriptive Catalogue of Recent Shells, arranged according to the Linnean Method, with particular attention to the Synonymy; to which is subjoined a copious Index of the Synonyms used by previous Conchological Authors. L. W. Dillwyn, F. R. S. F. L. S. Honorary Member of the Geological Society of London, the Linnean Society of Philadelphia, &c.

Barron Field, esq. of the Inner Temple, is printing, in two octavo volumes, a Practical Treatise on the Commercial Law of England.

Mr. MacLachlan, of Old Aberdeen, will soon publish a volume of Medical Effusions.

The plates from Mr. Flaxman's designs from Hesiod's Theogony, Works and Days, and the Days; being compositions in outline, are nearly all engraved, and may be expected to be published about Christmas.

Considerable progress is made in the reprint of *Morte d'Arthur*, from the Caxton edition, in the possession of Earl Spencer, with an Introduction and Notes, tending to elucidate the History and Bibliography of the work; as well as the Fictions of the Round Table Chivalry in general. By Mr. Southey.

A new edition of the Saxon Chronicle, with an English Translation and Notes. By the Rev. J. Ingram, late Saxon Professor in the University of Oxford. To which will be added, a new and copious Chronological, Topographical, and Glossarial Index, with a short Grammar of the Saxon Language, and an accurate and enlarged map of England during the Heptarchy, is in a state of forwardness.

The second volume of Mr. Southey's History of Brazil, may be expected to appear in the month of January.

The seventh part of Dr. Johnson's Dictionary, edited by the Rev. J. H. Todd, will be published about Christmas.

In the course of the month may be expected, an octavo volume, comprising A Tour through Belgium, along the Rhine, and through the North of France; in which an account is given

of the Civil and Ecclesiastical Polity of the Kingdom of the Netherlands; and of the System of Education: with remarks on the Fine Arts, Commerce, and Manufactures. By James Mitchell, M. A.

Mr. William Daniell, is commencing the third volume of his Picturesque Voyage round Great Britain, which is published in monthly parts, each of which in future will contain three coloured plates with descriptive letterpress. The present volume will embrace the Western Highlands and Isles of Scotland, a district highly interesting in many points of view, and particularly rich in subjects for Graphic Illustration.

A new and enlarged edition may be expected in a few days, of the Letters and other works of Lady Mary Wortley Montagu, in 5 vols. post 8vo. To which are added, Authentic Memoirs of her Life. By the Rev. James Dallaway, M. B. With Letters hitherto unpublished, from Pope, Young, Fielding, and other distinguished characters.

In the press, Narrative of a Residence in Belgium, during the Campaign of 1815, and of a Visit to the Field of Waterloo. By an English Woman, Author of Circumstantial Details of the Battle of Waterloo, by a Near Observer. 8vo.

In the press, The Plays and Poems of James Shirley, now first collected and chronologically arranged, and the text carefully collated. With occasional Notes and a Biographical and Critical Essay. By William Gifford, Esq. with a portrait. Handsomely printed by Bulmer, in 6 vols. 8vo. uniformly with Massinger and Ben Jonson.

As only One Hundred Copies of Shirley are printed in royal octavo, those Gentlemen who have copies of Ben Jonson and Massinger in this size, are requested to secure copies to complete their sets on the large paper of these Dramatic Writers, by an early application to their booksellers.

In the month of January, may be expected, in octavo, the first volume of The Annual Obituary, containing, 1. Memoirs of those celebrated Men, who have died within the present year, (1816).—2. Neglected Biography, with Biographical Notices and Anecdotes, and Original Letters.—3. Analyses of recent Biographical Works.—4. An Alphabetical List of all the Persons who have died within the British Dominions,

so as to form a Work for Reference, both now and hereafter. To be continued Annually.

During the present month may be expected, from the pen of Mrs. West, Author of "Letters to a Young Man," &c. *Scriptural Essays*, adapted to the Holydays of the Church of England: containing a Commentary on the Services, and Reflections adapted to the present Times.

In the course of the ensuing month will appear, *Practical Observations in Surgery, and Morbid Anatomy*. Illustrated by Cases with Dissections and Engravings. By John Howship, Member of the Royal College of Surgeons in London, &c. in one vol. 8vo.

Early in December will appear, Part the 2d in 8vo. of *Surgical Observations*; being a Quarterly Report of Cases in Surgery; treated in the Middlesex Hospital, in the Cancer Establishment, and in Private Practice. Embracing an Account of the Anatomical and Pathological Researches in the School of Windmill-street. By Charles Bell.

Mr. Utterson's Selection of early Popular Poetry, will be published in the course of the month, in two volumes of the same size as Ritson's "Ancient Popular Poetry," and we understand the impression is limited to two hundred and fifty copies.

In January will be published, *Memoirs of the Life and Writings of the late Dr. Lettsom*, with a Selection from his Correspondence with the principal Literati of this and foreign Countries. By T. J. Pettigrew, F. L. S. Surgeon Extraordinary to the Dukes of Kent and Sussex, &c.

This Work will be comprised in three volumes. The first two will consist of a Memoir of Dr. Lettsom, and a Selection of general Correspondence with Linnæus, Lord Lansdown, Sir M. Martin, Bart. Rev. Drs. Madison, Lathrop, &c. Drs. Ash, Bisset, Cuming, Currie, Darwin, Falconer, Fothergill, Benj. Franklin, Percival, Rush, Waterhouse, Zimmermann, &c. and a Memoir of the late Dr. Nield, written by himself.—The third volume (which may be had

separate) will be composed of Original Medical Papers, Cases, and Correspondence with Baron Hailer, Drs. Cullen, Struve, &c.—The price of the first two volumes, to subscribers, 11. 1s. the third volume, 12s.

A view of the History of Scotland, from the earliest Records to the Rebellion in 1745, in a series of Letters, to form three octavo volumes, is preparing for the press.

Biblical Criticism on the Books of the Old Testament. And Translations of Sacred Songs, with Notes Critical and Explanatory. By Samuel Horsley, LL. D. F.R.S. F.A.S. Late Lord Bishop of St. Asaph, is in considerable forwardness.

A Translation in one Volume quarto of the celebrated Abbe Dubois' Description of the People of India; with particular Reference to their Separation into Casts; the influence of their Civil Policy and Domestic Superintendence; their Idolatry and Religious Ceremonies; and the various Singularities of Customs, Habits, and Observances, which distinguish them from all other Nations: taken from a diligent Observation and Study of the People, during a Residence of many Years amongst their various Tribes, in unrestrained Intercourse and Conformity with their Habits and Manner of Life, is nearly ready for publication.

The Round Table, a Collection of Essays, on Literature, Men, and Manners. By Leigh Hunt and William Hazlitt. In Two Volumes, Duodecimo, will shortly be published.

Mr. Geo. Cumberland has prepared for the press, a work on the Commencement and Progress of the Art of Engraving, as far as relates to the advantages Art has derived from the productions of the Italian School.

The Rev. W. N. Darnell is printing a volume of Sermons on Practical Subjects.

The Rev. J. Nightingale has in the press, in a quarto volume, *English Topography*, or a Description of the several Counties of England and Wales, with a map of each county.

ART. XV. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The History and Antiquities of the Abbey Church of St. Peter, Westminster, by E. W. Brayley; with

Architectural and Graphical Illustrations by I. P. Neale. Part I. with five Engravings. Folio, to correspond with Dugdale's Monasticon; in royal and imperial 4to.

List of Works recently published.

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BIOGRAPHY.

Memorial Sketches of the Rev. David Brown: with a Selection of his Sermons preached at Calcutta. 8vo. 12s.

EDUCATION.

An Atlas for the Use of Schools. Containing Maps of the Eastern and Western Hemispheres of the World, Europe, Asia, Africa, North America, South America, England and Wales, Scotland, Ireland, France, Spain and Portugal, Italy, and Germany. By Miss Wilkinson. Part I. contains the Maps at large, and Part II. the Blank Duplicates. 8vo. 7s. 6d. boards.

HISTORY.

A History of the Jesuits; to which is prefixed, a Reply to Mr. Dallas's Defence of that Order. In 2 Vols. 8vo. 1l. 4s.

The Inquisition Unmasked; being a Historical and Philosophical Account of that tremendous Tribunal; founded on authentic Documents, and exhibiting the Necessity of its Suppression, as a Means of Reform and Regeneration. Written and published at a Time when the National Congress of Spain was about to deliberate on this important measure. By D. Antonio Puigblanch. Translated from the Author's enlarged Copy, by William Walton, Esq. In 2 Vols. 8vo. illustrated by twelve Historical Engravings. 1l. 4s.

A Historical Survey of the Customs, Habits, and Present State of the Gypsies. By John Hoyland, Author of an Epitome of the History of the World, &c. 8vo. 7s. boards.

The Edinburgh Annual Register, for 1814. In 8vo. 1l. 1s. boards.

INTELLECTUAL PHILOSOPHY.

Elements of the Philosophy of the Human Mind. By Dugald Stewart, Esq. F.R.SS. Lond. and Edin., &c. Vol. II. Second edition, 8vo. 12s.

Philosophical Essays. By Dugald Stewart, Esq. Second edition. 8vo. 14s.

MEDICAL.

A Vindication of the University of Edinburgh, as a School of Medicine, from the Aspersions of "A Member of the University of Oxford." With Remarks on Medical Reform. By Lawson Whalley, M. D. Extraordinary Member of the Royal Medical Society of

Edinburgh, and Physician to the General Dispensary at Lancaster. 8vo. 2s.

MISCELLANEOUS.

Spanish Tales: translated from Le Sage, and selected from other Authors, wherein are contained a Description of Madrid, Grenada, Saragoza, Seville, Milan, Parma, Palermo, &c. &c. By Mrs. Frederick Layton. 3 Vols. 12mo. 1l. 1s. boards.

The Identity of Junius with a distinguished Living character established, by a variety of Facts, and by the Speeches of Lord Chatham in 1770. 8vo. with a fine portrait. 12s.

The Blind Man and his Son, a Tale; the Four Friends, a Fable; and a word for the Gipsies, foolscap 8vo. with frontispiece. 4s. 6d.

POETRY.

The Prisoner of Chillon, a Fable—the Dream—Darkness—the Incantation, &c. By the Right Hon. Lord Byron. 8vo. 5s. 6d.

A Third Canto of Childe Harold's Pilgrimage. By the Right Hon. Lord Byron. 8vo. 5s. 6d.

Copies of Verses to the Memory of the late Richard Reynolds, of Bristol, the benevolent Quaker, whose Charities, during his Life, were perhaps unexampled, and to whose Memory the Inhabitants of Bristol are raising the most honorable Monument that ever recorded and perpetuated the Virtues of the Dead—a Charitable Institution to reach the Objects of his Bounty while living. By J. Montgomery, Author of the Wanderer of Switzerland, &c. 2s.

The Poetic Mirror; or, the living Bards of Britain. 12mo. 7s. 6d. boards.

Poems. By Hannah More, with an engraved Title and Vignette, royal 12mo. 8s.

The Worth of a Bible; illustrated by Tales in Verse, founded upon fact: designed as a Reward book for Sunday Schools. 1s.

POLITICAL ECONOMY.

An Inquiry into the Principle of Population, including an Exposition of the Causes and the Advantages of a Tendency to Exuberance of Numbers in Society. A Defence of the Poor Laws, and a Critical and Historical View of the Doctrines and Projects of the most celebrated Legislators and Writers, relative to Population, the Poor, and

Charitable Establishments. By James Grahame, Esq. 8vo.

England may be extricated from her Difficulties, consistently with the strictest Principles of Policy, Honour, and Justice. By a Country Gentleman. 8vo. 2s. 6d.

Letters on the Constrained Celibacy of the Clergy of the Church of Rome. 8vo. 10s. boards.

Remedies proposed as certain, speedy, and effectual, for the Relief of our present Embarrassments. By an Independent Gentleman. 8vo. 2s. 6d.

THEOLOGY.

Sermons on the Union of Truth, Reason, and Revelation, in the Doctrine of the Established Church of England and Ireland. Preached in the Years 1814, 1815, 1816. By the Hon. and Rev. Edward John Turnour, A. M. Formerly of Saint Mary Hall, Oxford; late Curate of Weston, Middlesex; and Chaplain to the Dowager Countess Winterton. 8vo. 12s. boards.

The Season and Time; or, an Exposition of the Prophecies which relate to the Two Periods of Daniel subsequent to the 1260 Years now recently expired, being the Time of the Seventh Trumpet; and prophetically assigned to the Extirpation of Apostacy, and Accomplishment of the Reconciliation of the Jews, and Introduction of the Millennium. Together with Remarks upon the Revolutionary Antichrist, proposed by Bp. Horsley and the Rev. G. S. Faber. By W. Ettrick, A. M. Author of the Second Exodus, or Reflections on the Prophecies of the last Times. 8vo. 12s. boards.

Sermons on the Parables. By the Rev. W. M. Trinder. 8vo. 12s. boards.

A new Edition of, Some Important Points of Primitive Christianity Maintained and Defended; in several Sermons and other Discourses. By George Bull, D. D. Bishop of St. David. To which is prefixed, the History of his Life, and of those Controversies in which he was engaged. By Robert Nelson, Esq. 3 Vols. 8vo. 11. 4s. boards.

(To be completed in 14 Monthly Parts, comprising 3 Volumes,) Stackhouse's History of the Holy Bible, from the Beginning of the World to the Establishment of Christianity, corrected and improved. By the Right Rev.

George Gleig, LL. D. F.R.S. E. F.S.S.A. Primate of the Scotch Episcopal Church. Part I. On demy 4to 7s. and on royal 4to. 9s. sewed.

Unitarianism a Scriptural Creed; occasioned by the Pamphlets of Mr. Law and Mr. Baxter in Defence of the Doctrine of the Trinity. By T. C. Holland, Minister of the Unitarian Congregation in Preston. 1s. 6d.

A Defence of the Divinity of our Blessed Saviour, in Answer to some Letters by Mr. T. C. Holland, in which that Doctrine was attacked; with Remarks on the Personality of the Holy Ghost. By Edward Law, A. M. Minister of the Church of the Holy Trinity at Preston, and Chaplain to the Lord Bishop of Chester. 4s.

Plain Discourses, delivered to a Country Congregation. Vol. III. By the Rev. William Butcher, M. A. 12mo. 3s. 6d. boards.—The Three Volumes may be had, 15s.

The Abode of Wisdom. By the Author of the Shepherd and his Flock. 12mo. 3s. 6d.

The Power of Faith: exemplified in the life and writings of the late Mrs. Isabella Graham, of New York. 8vo. 7s.

Christian Essays. By the Rev. S. C. Wilks, 2 Vols. royal 12mo.

Sermons by Samuel Chartres, D. D. Minister of Wilton. A new edition, 2 Vols. 8vo. 11. 1s.

The Biblical Cyclopaedia, or Dictionary of the Holy Scripture. By William Jones, Author of the History of the Waldenses, &c. 2 vols. 8vo. 11. 16s.

Lectures Explanatory and Practical on the Epistle of St. Paul to the Romans. By the Rev. John Fry, A. B. Rector of Desford, &c. 8vo. 12s.

Religious Liberty stated and enforced on the principles of Scripture and Common Sense. In six Essays, with Notes and an Appendix. By Thomas Williams, 8vo. 6s.

TOPOGRAPHY AND TRAVELS.

A Diary of a Journey into North Wales. By the late Samuel Johnson, LL. D. Printed from the original MS. in his own Handwriting; together with a Fac-simile of a Part of the Manuscript. Edited, with illustrative Notes, by R. Duppa, LL. B. crown 8vo. 9s. boards.